

The Quran and Modern Science: Compatible or Incompatible?

The Choice: Islam and Christianity

The Bible The Quran and Science

PART-1A

The Quran and Modern Science

On Faith, The Holy Quran | by Dr. Maurice Bucaille (Edited by Dr. A. A. Bilal Philips)

EDITOR'S FOREWORD

This booklet by Dr. Maurice Bucaille has been in circulation for the past nineteen years and has been a very effective tool in presenting Islam to non-Muslims as well as introducing Muslims to aspects of the scientific miracle of the Qur'an. It is based on a transcription of a lecture given by Dr. Bucaille in French. In this reprint, I decided to improve its presentation by simplifying the language and editing the text from an oral format to a pamphlet format. There were also passing references made by the author to material in his book, The Bible, the Qur'an and Science, which needed explanation. I took the liberty of including explanatory portions from his book where more detail was necessary. A few footnotes were also added for clarity and a hadeeth which the author mentioned was replaced due to its inauthenticity. There were also some corrections made to the historical material on the compilation of the Qur'an.

It is my hope that these slight improvements will make this excellent work even more effective in presenting the final revelation of God to mankind.

Dr. Abu Ameenah Bilal Philips

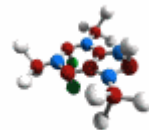
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INTRODUCTION

On the 9th of November, 1976, an unusual lecture was given at the French Academy of Medicine. Its title was "Physiological and Embryological data in the Qur'an". I presented the study based on the existence of certain statements concerning physiology and reproduction in the Qur'an. My reason for presenting this lecture was because it is impossible to explain how a text produced in the seventh century could have contained ideas that have only been discovered in modern times.



For the first time, I spoke to members of a learned medical society on subjects whose basic concepts they all knew well, but I could, just as easily, have pointed out statements of a scientific nature contained in the Qur'an and other subjects to specialists from other disciplines. Astronomers, zoologists, geologists and specialists in the history of the earth would all have been struck, just as forcibly as medical doctors, by the presence in the Qur'an of highly accurate reflections on natural phenomena. These reflections are particularly astonishing

when we consider the history of science, and can only lead us to the conclusion that they are a challenge to human explanation.

There is no human work in existence that contains statements as far beyond the level of knowledge of its time as the Qur'an. Scientific opinions comparable to those in the Qur'an are the result of modern knowledge. In the commentaries to translations of the Qur'an that have appeared in European languages, I have only been able to find scattered and vague references to them. Nor do commentators writing in Arabic provide a complete study of the aspects of the Qur'an that deal with scientific matters. This is why the idea of a comprehensive study of the problem appealed to me. In addition to this, a comparative study of similar data contained in the Bible (Old Testament and Gospels) seemed desirable. Thus, a research project was developed from the comparison of certain passages in the Holy Scriptures of each monotheistic religion with modern scientific knowledge. The project resulted in the publication of a book entitled, *The Bible, the Qur'an and Science*. The first French edition appeared in May 1976. English and Arabic editions have since been published.

RELIGION AND SCIENCE

There is, perhaps, no better illustration of the close links between Islam and science than the Prophet Muhammad's often-quoted statements:

"Seeking knowledge is compulsory on every Muslim."

"wisdom is the lost property of the believer."

"whoever follows a path seeking knowledge, Allah will make his path to paradise easy."

These statements and many others are veritable invitations to humanity to enrich their knowledge from all sources. It comes as no surprise, therefore, to learn that in Islam religion and science have always been considered as twin sisters and that today, at a time when science has taken such great strides, they still continue to be associated. Nor is it a surprise to learn that certain scientific data are used for the better understanding of the Qur'anic text. What is more, in a century where, for many people, scientific truth has dealt a deathblow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic scripture, have highlighted the supernatural nature of revelation and the authenticity of the religion which it taught.

When all is said and done, scientific knowledge seems, in spite of what many people may say or think, to be highly conducive to reflection on the existence of God. Once we begin to ask ourselves, in an unbiased or unprejudiced way, about the metaphysical lessons to be derived

from some of today's knowledge, (for example our evolving knowledge of the smallest components of matter or the questions surrounding the origin of life within inanimate matter), we indeed discover many reasons for thinking about God. When we think about the remarkable organization presiding over the birth and maintenance of life, it becomes clear that the likelihood of it being the result of chance lessens quite considerably.

As our knowledge of science in the various fields expands, certain concepts must seem increasingly unacceptable. For example, the idea enthusiastically expressed by the recent French winner of the Nobel prize for medicine, that living matter was self-created from simple chemical elements due to chance circumstances. Then from this point it is claimed that living organisms evolved, leading to the remarkably complex being called man. To me, it would seem that the scientific advancements made in understanding the fantastic complexity of higher beings provides stronger arguments in favor of the opposite theory: that the existence of an extraordinarily

methodical organization presiding over the remarkable arrangement of the phenomena of life necessitates the existence of a Creator.

In many parts of the Book, the Qur'an, encourages this kind of general reflection but also contains infinitely more precise data which are directly related to facts discovered by modern science. It is precisely this data which exercise a magnetic attraction for today's scientists.

The Qur'an and Science

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Qur'an, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines.

I should like to stress, that I use the word science to mean knowledge which has been soundly established. It does not include the theories which, for a time, help to explain a phenomenon or a series of phenomena, only to be abandoned later on in favor of other explanations. These newer explanations have become more plausible thanks to

scientific progress. I only intend to deal with comparisons between statements in the Qur'an and scientific knowledge which are not likely to be subject to further discussion. Wherever I introduce scientific facts which are not yet 100% established, I will make it quite clear.

There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence available today leads scientists to regard them as being highly probable. An example of this is the statement in the Qur'an that life has an aquatic origin ("And I created every living thing out of water" Qur'an, 21:30).

These scientific considerations should not, however, make us forget that the Qur'an remains a religious book par excellence and that it cannot be expected to have a scientific purpose per se. In the Qur'an, whenever humans are invited to reflect upon the wonders of creation and the numerous natural phenomena, they can easily see that the obvious intention is to stress Divine Omnipotence. The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based atheism seeks to gain control of society at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic revelation which the Bible does not share.

Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when opening a file on a patient. In other words, only by carefully analyzing all the symptoms can one arrive at an accurate diagnosis. I must admit that it was certainly not faith in Islam that first guided my steps, but simply a desire to search for the truth. This is how I see it today. It was mainly the facts which, by the time I had finished my study, led me to see the Qur'an as the divinely-revealed text it really is.

AUTHENTICITY OF QUR'AN

Before getting to the essence of the subject, there is a very important point which must be considered: the authenticity of the Qur'anic text.

It is known that the text of the Qur'an was both recited from memory, during the time it was revealed, by the Prophet and the believers who surrounded him, and written down by designated scribes among his followers. This process lasted for roughly twenty-three years during which many unofficial copies were made. An official copy was made within one year after the Prophet's death at the instruction of Caliph Abu Bakr.

Here we must note a highly important point. The present text of the Qur'an benefited in its original preparation from the advantage of having its authenticity cross-checked by the text recited from memory as well as the unofficial written texts. The memorized text was of paramount importance at a time when not everyone could read and write, but everybody could memorize. Moreover, the need for a written record was included in the text of the Qur'an itself. The first five verses of chapter al-'Alaq, which happen to constitute the first revelation made to the Prophet (S), express this quite clearly:

"Read: In the name of your Lord who created. Who created man from a clinging entity. Read! Your Lord is the most Noble, Who taught by the pen. Who taught man what he did not know." Qur'an, 96:1-5

These are surely words in "praise of the pen as a means of human knowledge", to use Professor Hamidullah's expression.

Then came the Caliphate of 'Uthman (which lasted from the twelfth to the twenty-fourth year following Muhammad's death). Within the first two years of Caliph 'Uthman's rule, seven official copies were reproduced from the official text and distributed throughout a large area of the world which had already come under Islamic rule. All unofficial copies existing at that time were destroyed and all future copies were made from the official seven copies.

In my book, *The Bible, the Qur'an and Science*, I have quoted passages from the Qur'an which came from the period prior to the Hijrah (the Prophet's emigration from Makkah to Madeenah in the year 622) and which allude to the writing of the Qur'an before the Prophet's departure from Makkah.

There were, moreover, many witnesses to the immediate transcription of the Qur'anic revelation.

Professor Jacques Berque has told me of the great importance he attaches to it in comparison with the long gap separating the writing down of the Judeo-Christian revelation from the facts and events which it relates. Let us not forget that today we also have a number of manuscripts of the first written versions of the Qur'an which were from a time period very close to the time of revelation.

I shall also mention another fact of great importance. We shall examine statements in the Qur'an which today appear to merely record scientific truth, but of which men in former times were only able to grasp the apparent meaning. In some cases, these statements were totally incomprehensible. It is impossible to imagine that, if there were any alterations to the texts, these obscure passages scattered throughout the text of the Qur'an, were all

able to escape human manipulation. The slightest alteration to the text would have automatically destroyed the remarkable coherence which is characteristic to them. Change in any text would have prevented us from establishing their total conformity with modern knowledge. The presence of these statements spread throughout the Qur'an looks (to the impartial observer) like an obvious hallmark of its authenticity.

The Qur'an is a revelation made known to humans in the course of twenty-three years. It spanned two periods of almost equal length on either side of the Hijrah. In view of this, it was natural for reflections having a scientific aspect to be scattered throughout the Book. In a study, such as the one we have made, we had to regroup the verses according to subject matter, collecting them chapter by chapter.

How should they be classified? I could not find any indications in the Qur'an suggesting any particular classification, so I decided present them according to my own personal one.

It would seem to me, that the first subject to deal with is Creation. Here it is possible to compare the verses referring to this topic with the general ideas prevalent today on the formation of the Universe. Next, I divided up verses under the following general headings: Astronomy, the Earth, the Animal and Vegetable Kingdoms, Humans, and Human Reproduction in particular. Furthermore, I thought it useful to make a comparison between Qur'anic and Biblical narrations on the same topics from the point of view of modern knowledge. This has been done in the cases of Creation, the Flood and the Exodus. The reason that these topics were chosen is that knowledge acquired today can be used in the interpretation of the texts.

CREATION OF THE UNIVERSE

From an examination of creation as described in the Qur'an, an extremely important general concept emerges: The Qur'anic narration is quite different from the Biblical narration. This idea contradicts the parallels which are often wrongly drawn by Western authors to emphasize the resemblance between the two texts. To stress only the similarities, while silently ignoring the obvious dissimilarities, is to distort reality. There is, perhaps, a reason for this.

When talking about creation, there is a strong tendency in the West to claim that Muhammad copied the general outlines mentioned in the Qur'an from the Bible.

Certainly it is possible to compare the six days of creation as described in the Bible, plus an extra day for rest on God's Sabbath, with this verse from chapter al-A'raaf.

"Your Lord is God who created the heavens and the earth in six days." Qur'an, 7:54

However, it must be pointed out that modern commentators stress the interpretation of the Arabic word ayyaam, (one translation of which is 'days'), as meaning 'long periods' or 'ages' rather than periods of twenty-four hours.

What appears to be of fundamental importance to me is that, in contrast to the narration contained in the Bible, the Qur'an does not lay down a sequence for creation of the earth and heavens. It refers both to the heavens before the earth and the earth before the heavens, when it talks of creation in general, as in this verse of chapter Taa Haa:

"(God) who created the earth and heavens above." Qur'an, 20:4

In fact, the notion derived from the Qur'an is one of a parallelism in the celestial and terrestrial evolutions. There are also basic pieces of information concerning the existence of an initial gaseous mass (dukhaan) which are unique to the Qur'an. As well as descriptions of the elements which, although at first were fused together (ratq), they subsequently became separated (fatq). These ideas are expressed in chapters Fussilat and al-Anbiyaa:

"God then rose turning towards the heaven when it was smoke" Qur'an, 41:11

"Do the disbelievers not see that the heavens and the earth were joined together, then I split them apart?" Qur'an, 21:30

According to modern science, the separation process resulted in the formation of multiple worlds, a concept which appears dozens of times in the Qur'an. For example, look at the first chapter of the Qur'an, al-Faatihah: ("Praise be to God, the Lord of the Worlds." Qur'an, 1:1). These Qur'anic references are all in perfect agreement with modern ideas on the existence of primary nebula (galactic dust), followed by the separation of the elements which resulted in the formation of galaxies and then stars from which the planets were born. Reference is also made in the Qur'an to an intermediary creation between the heavens and the earth, as seen in chapter al-Furqaan:

"God is the one who created the heavens, the earth and what is between them..." Qur'an, 25:59

It would seem that this intermediary creation corresponds to the modern discovery of bridges of matter which are present outside organized astronomical systems.

This brief survey of Qur'anic references to creation clearly shows us how modern scientific data and statements in the Qur'an consistently agree on a large number of points. In contrast, the successive phases of creation mentioned in the Biblical text are totally unacceptable. For

example, in Genesis 1:9-19 the creation of the earth (on the 3rd day) is placed before that of the heavens (on the 4th day). It is a well known fact that our planet came from its own star, the sun. In such circumstances, how could

anyone claim that Muhammad, the supposed author of the Qur'an, drew his inspiration from the Bible. Such a claim would mean that, of his own accord, he corrected the Biblical text to arrive at the correct concept concerning the formation of the Universe. Yet the correct concept was reached by scientists many centuries after his death.

ASTRONOMY

Whenever I describe to Westerners the details the Qur'an contains on certain points of astronomy, it is common for someone to reply that there is nothing unusual in this since the Arabs made important discoveries in the field of astronomy long before the Europeans. But, this is a mistaken idea resulting from an ignorance of history. In the first place, science developed in the Arab World at a considerable time after the Qur'anic revelation had occurred. Secondly, the scientific knowledge prevalent at the highpoint of Islamic civilization would have made it impossible for any human being to have written statements on the heavens comparable to those in the Qur'an. The material on this subject is so vast that I can only provide a brief outline of it here.

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaaj) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets

The word 'star' (najm) in the Qur'an (86:3) is accompanied by the adjective thaaqib which indicates that it burns and consumes itself as it pierces through the shadows of the night. It was much later discovered that stars are heavenly bodies producing their own light like the sun.

In the Qur'an, a different word, kawkab, is used to refer to the planets which are celestial bodies that reflect light and do not produce their own light like the sun.

"We have adorned the lowest heaven with ornaments, the planets." Qur'an, 37:6

Orbits Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in terms which have only become comprehensible in modern times. In chapter al-Ambiyaa we find:

"(God is) the one who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion." Qur'an, 21:33

The Arabic word which expresses this movement is the verb yasbahoon which implies the idea of motion produced by a moving body, whether it is the movement of one's legs running on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as 'to travel with its own motion.'

In my book, The Bible, The Qur'an and Science, I have given the precise scientific data corresponding to the motion of celestial bodies. They are well known for the moon, but less widely known for the sun.

The Day and Night

The Qur'anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur'an uses the verb kawwara in chapter az-Zumar to describe the way the night 'winds' or 'coils' itself around the day and the day around the night.

"He coils the night upon the day and the day upon the night." Qur'an, 39:5

The original meaning of the verb kis to coil a turban around the head. This is a totally valid comparison; yet at the time the Qur'an was revealed, the astronomical data necessary to make this comparison were unknown. It is not until man landed on the moon and observed the earth spinning on its axis, that the dark half of the globe appeared to wind itself around the light and the light half appeared to wind itself around the dark.

The Solar Apex

The notion of a settled place for the sun is vividly described in chapter Yaa Seen of the Qur'an:

"The sun runs its course to a settled place That is the decree of the Almighty, the All Knowing." Qur'an, 36:38

"Settled place" is the translation of the word mustaqarr which indicates an exact appointed place and time. Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha lyrae) whose exact location has been precisely calculated.

Astronomers have even give it a name, the solar apex.

Expansion of the Universe Chapter ath-Thaariyaat of the Qur'an also seems to allude to one of the most imposing discoveries of modern science, the expansion of the Universe.

"I built the heaven with power and it is I, who am expanding it." Qur'an, 51:47

The expansion of the universe was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of the galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears to be progressively increasing.

Conquest of Space

Among the achievements of modern science is the “conquest” of space which has resulted in man's journey to the moon. The prediction of this event surely springs to mind when we read the chapter ar-Rahmaan in the Qur'an: “O assembly of Jinns and men, if you can penetrate the regions of the heavens and the earth, then penetrate them! You will not penetrate them except with authority.”

Qur'an, 55:33

Authority to travel in space can only come from the Creator of the laws which govern movement and space. The whole of this Qur'anic chapter invites humankind to recognize God's beneficence.

GEOLOGY

Let us now return to earth to discover some of the many amazing statements contained in Qur'anic reflections about our own planet. They deal, not only with the physical phenomena observed here on earth, but also with details concerning the living organisms that inhabit it.

As in the case of everything we have discussed so far, we shall see that the Qur'an also expresses concepts in the field of geology that were way ahead of those current at the time of its revelation.

At this point, we must ask ourselves the following question: How could an uneducated man in the middle of the desert accurately tackle so many and such varied subjects at a time when mythology and superstition reigned supreme? How could he so skillfully avoid every belief that was proven to be totally inaccurate many centuries later?

Water Cycle

The verses dealing with the earthly systems are a case in point. I have quoted a large number of them in my book, *The Bible, The Qur'an and Science*, and have paid special attention to those that deal with the water cycle in nature. This is a topic which is well known today. Consequently, the verses in the Qur'an that refer to the water cycle seem to express ideas that are now totally self-evident. But if we consider the ideas prevalent at that time, they appear to be based more on myth and philosophical speculation than on observed fact, even though useful practical knowledge on soil irrigation was current at that period.

Let us examine, for example, the following verse in chapter az-Zumar:

“Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow...” Qur'an, 39:21

Such notions seem quite natural to us today, but we should not forget that, not so long ago, they were not prevalent. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water cycle. Prior to this, people believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great abyss, which, since Plato's time was called the Tartarus. In the seventeenth century, great thinkers such as Descartes still believed in this myth. Even in the nineteenth century there were still those who believed in Aristotle's theory that water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rain water into the ground that is responsible for this. If one compares the facts of modern hydrology with the data found in numerous verses of the Qur'an on this subject, one cannot fail to notice the remarkable degree of agreement between the two.

Mountains

In geology, modern science has recently discovered the phenomenon of folding which formed the mountain ranges. The earth's crust is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It has also been discovered that the stability of mountains is linked to the phenomenon of folding. The process of mountain formation by folding drove the earth's crust down into the lower layers and provided foundations for the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from chapter an-Naba':

“Have We not made the earth an expanse and the mountains stakes?”

Qur'an, 78:6-7

Stakes (awtaad), which are driven into the ground like those used to anchor a tent, are the deep foundations of geological folds.

Here, as in the case of all the other topics presented, the objective observer cannot fail to notice the absence of any contradiction to modern knowledge.

BIOLOGY More than anything else, I was struck by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction. We should really devote much more time to this subject, but, due to the limited scope of this presentation, I can only give a few examples.

I must once again stress the fact that it is only in modern times that scientific progress has made the hidden meaning of some Qur'anic verses comprehensible to us. Numerous translations and commentaries on the Qur'an have been made by learned men who had no access to modern scientific knowledge. It is for this reason that scientists find some of their interpretations unacceptable.

There are also other verses whose obvious meanings are easily understood, but which conceal scientific meanings which are startling, to say the least. This is the case of a verse in chapter al-Ambiyaa, a part of which has already been quoted:

"Do the unbelievers not realize that the heavens and the earth were joined together, then I clove them asunder and I made every living thing out of water. Will they still not believe?" Qur'an, 21:30
This is a dramatic affirmation of the modern idea that the origin of life is aquatic.

Botany

Progress in botany at the time of Muhammad (S) was not advanced enough in any country for scientists to know that plants have both male and female parts. Nevertheless, we may read the following in the chapter Taa Haa:

"(God is the One who) sent down rain from the sky and with it brought forth a variety of plants in pairs." Qur'an, 20:53

Today we know that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the chapter ar-Ra'd we read the following:

"... and of all fruits (God) placed (on the earth) two pairs." Qur'an, 13:3

Physiology

In the field of physiology, there is one verse which appears extremely significant to me. One thousand years before the discovery of the blood circulatory system, and roughly thirteen centuries before it was determined that the internal organs were nourished by the process of digestive, a verse in the Qur'an described the source of the constituents of milk, in conformity with scientific facts.

To understand this verse, it must first be known that chemical reactions occur between food and enzymes in the mouth, the stomach and the intestines releasing nutrients in molecular form which are then absorbed into the circulatory system through countless microscopic projections of the intestinal wall called villi. Blood in the circulatory system then transports the nutrients to all the organs of the body, among which are the milk-producing mammary glands.

This biological process must be basically understood, if we are to understand a verse in the Qur'an which has for many centuries given rise to commentaries that were totally incomprehensible.

Today it is not difficult to see why! This verse is taken from the chapter an-Nahl:

"Verily, in cattle there is a lesson for you. I give you drink from their insides, coming from a conjunction between the digested contents (of the intestines) and the blood, milk pure and pleasant for those who drink it." Qur'an, 16:66

The constituents of milk are secreted by the mammary glands which are nourished by the product of food digestion brought to them by the bloodstream. The initial event which sets the whole process in motion is the conjunction of the contents of the intestine and blood at the level of the intestinal wall itself.

This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system over one thousand years after the time of Prophet Muhammad (S).

EMBRYOLOGY

There are a multitude of statements in the Qur'an on the subject of human reproduction which constitute a challenge to the embryologist seeking a human explanation for them. It was only after the birth of the basic sciences which contributed to our knowledge of biology and the invention of the microscope, that humans were able to understand the depth of those Qur'anic statements. It was impossible for a human being living in the early seventh century to have accurately expressed such ideas. There is nothing to indicate that people in the Middle-East and Arabia knew anything more about this subject than people living in Europe or anywhere else. Today, there are many Muslims, possessing a thorough knowledge of the Qur'an and natural sciences, who have recognized the amazing similarity between the verses of the Qur'an dealing with reproduction and modern scientific knowledge.

I shall always remember the comment of an eighteen-year-old Muslim, brought up in Saudi Arabia, commenting on a reference to human reproduction as described in the Qur'an. He pointed to the Qur'an and said, "This book provides us with all the essential information on the subject. When I was at school, my teachers used the Qur'an to explain how children were born. Your books on sex-education are a bit late on the scene!"

If I were to spend as long on all the details of reproduction contained in the Qur'an, as the subject merits, this pamphlet would become a book. The detailed linguistic and scientific explanations I have given in The Bible, The Qur'an and Science are sufficient for the person who does not speak Arabic nor know much about embryology to be able to understand the meaning of such verses in the light of modern science in more depth.

It is especially in the field of embryology that a comparison between the beliefs present at the time of the Qur'an's revelation and modern scientific data, leaves us amazed at the degree of agreement between the Qur'an's statements and modern scientific knowledge. Not to mention the total absence of any reference in the Qur'an to the mistaken ideas that were prevalent around the world at the time.

Fertilization

Let us now isolate, from all these verses, precise ideas concerning the complexity of the semen and the fact that an infinitely small quantity is required to ensure fertilization. In chapter al-Insaan the Qur'an states:

"Verily, I created humankind from a small quantity of mingled fluids." Qur'an, 76:2

The Arabic word *nutfah* has been translated as "small quantity". It comes from the verb meaning 'to dribble, to trickle' and is used to describe what remains in the bottom of a bucket which has been emptied. The verse correctly implies that fertilization is performed by only a very small volume of liquid.

On the other hand, mingled fluids (*amshaaj*) has been understood by early commentators to refer to the mixture of male and female discharges. Modern authors have corrected this view and note that the sperm is made up of various components.

When the Qur'an talks of a fertilizing fluid composed of different components, it also informs us that human progeny will be formed from something extracted from this liquid. This is the meaning of the following verse in chapter as-Sajdah:

"Then He made [man's] offspring from the essence of a despised fluid."

Qur'an, 32:8

The Arabic word translated by the term 'essence' is *sulaalah* which means 'something extracted, the best part of a thing'. In whatever way it is translated, it refers to part of a whole. Under normal conditions, only one single cell, spermatozoon, out of over 50 million ejaculated by a man during sexual intercourse will actually penetrate the ovule.

Implantation

Once the egg has been fertilized in the fallopian tube, it descends to lodge itself inside the uterus. This process is called the 'implantation of the egg'. Implantation is a result of the development of villousities, which, like roots in the soil, draw nourishment from the wall of the uterus and make the egg literally cling to the womb. The process of implantation is appropriately described in several verses by the word '*alaq*', which is also the title of the chapter in which one of the verses appears:

"God fashioned humans from a clinging entity." Qur'an, 96:2

I do not think there is any reasonable translation of the word '*alaq*' other than to use it in its original sense. It is a mistake to speak of a 'blood clot' here, which is the term Professor Hamidullah uses in his translation. It is a derivative meaning which is not as appropriate in this context.

Embryo

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth. This is what we read in a verse from the chapter al-Mu'minoon:

"I fashioned the clinging entity into a chewed lump of flesh and I fashioned the chewed flesh into bones and I clothed the bones with intact flesh." Qur'an, 23:14

The term 'chewed flesh' (*mudghah*) corresponds exactly to the appearance of the embryo at a certain stage in its development.

It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term 'intact flesh' (*lahm*).

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. This is the obvious meaning of a verse in the chapter al-Hajj, which reads as follows:

"I fashioned (humans) a clinging entity, then into a lump of flesh in proportion and out of proportion." Qur'an, 22:5.

Next, we have a reference to the appearance of the senses and internal organs in the chapter as-Sajdah:

"... and (God) gave you ears, eyes and hearts." Qur'an, 32:9

Nothing here contradicts today's data and, furthermore, none of the mistaken ideas of the time have crept into the Qur'an. Throughout the Middle Ages there were a variety of beliefs about human development based on myths and speculations which continued for several centuries after the period. The most fundamental stage in the history of

embryology came in 1651 with Harvey's statement that "all life initially comes from an egg". At that time, when science had benefited greatly from the invention of the microscope, people were still arguing about the respective roles of the egg and spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory. Bonnet, on the other hand, supported the theory of 'the ovaries of Eve', which stated that Eve, the mother of the human race, was supposed to have had inside her the seeds of all human beings packed together one inside the other.

BIBLE, QUR'AN AND SCIENCE

We have now come to the last subject I would like to present in this short pamphlet: it is the comparison between modern knowledge and passages in the Qur'an that are also referred to in the Bible.

Creation

We have already come across some of the contradictions between scripture and science regarding the creation of the universe. When dealing with that topic, I stressed the perfect agreement between modern knowledge and verses in the Qur'an, and pointed out that the Biblical narration contained statements that were scientifically unacceptable. This is hardly surprising if we are aware that the narration of the creation contained in the Bible was the work of priests living in the sixth century BC, hence the term 'sacerdotal' (priestly) narration is officially used to refer to it. The narration seems to have been conceived as the theme of a sermon designed to exhort people to observe the Sabbath. The narration was constructed with a definite end in view, and as Father de Vaux (a former head of the Biblical School of Jerusalem) has noted, this end was essentially legalist in character.

The Bible also contains a much shorter and older narration of Creation, the so-called 'Yahvist' version, which approaches the subject from a completely different angle. They are both taken from Genesis, the first book of the Pentateuch or Torah. Moses is supposed to have been its author, but the text we have today has undergone many changes.

The sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously. Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less word-for-word, in their genealogies of Jesus. Matthew goes back as far as Abraham, and Luke to Adam. These writings are scientifically unacceptable, because they set a date for the age of the world and the time humans appeared on Earth, which most definitely contradicts what modern science has firmly established. The Qur'an, on the other hand, is completely free of dates of this kind.

Earlier on, we noted how perfectly the Qur'an agrees with modern ideas on the formation of the Universe. On the other hand, the Biblical narration of primordial waters is hardly, nor is the creation of light on the first day before the creation of the stars which produce this light; the existence of an evening and a morning before the creation of the earth; the creation of the earth on the third day before that of the sun on the fourth; the appearance of beasts of the earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first. All these statements are the result of beliefs prevalent at the time this text was written and do not have any other meaning.

Age of the Earth As for the Biblical genealogies which form the basis of the Jewish calendar and assert that today the world is 5738 years old, these are hardly admissible either. Our solar system may well be four and a quarter billion years old, and the appearance of human beings on earth, as we know him today, may be estimated in tens of thousands of years, if not more. It is absolutely essential, therefore, to note that the Qur'an does not contain any such indications as to the age of the world, and that these are specific to the Biblical text.

The Flood

There is a second highly significant subject of comparison between the Bible and the Qur'an; descriptions of the deluge. In actual fact, the Biblical narration is a fusion of two descriptions in which events are related differently.

The Bible speaks of a universal flood and places it roughly 300 years before Abraham.

According to what we know of Abraham, this would imply a universal cataclysm around the twenty-first or twenty-second century BC. This story would be untenable, in view of presently available historical data. How can we accept the idea that, in the twenty-first or twenty-second century BC, all civilization was wiped off the face of the earth by a universal cataclysm, when we know that this period corresponds, for example, to the one preceding the Middle Kingdom in Egypt, at roughly the date of the first Intermediary period before the eleventh dynasty? It is historically unacceptable to maintain that, at this time, humanity was totally wiped out. None of the preceding statements is acceptable according to modern knowledge. From this point of view, we can measure the enormous gap separating the Bible from the Qur'an.

In contrast to the Bible, the narration contained in the Qur'an deals with a cataclysm that is limited to Noah's people. They were punished for their sins, as were other ungodly peoples. The Qur'an does not fix the cataclysm in time. There are absolutely no historical or archaeological objections to the narration in the Qur'an.

The Pharaoh

A third point of comparison, which is extremely significant, is the story of Moses, and especially the Exodus from Egypt of the Hebrews. Here I can only give a highly compressed account of a study on this subject that appears in my book. I have noted the points where the Biblical and Qur'anic narrations agree and disagree, and I have found points where the two texts complement each other in a very useful way.

Among the many hypotheses, concerning the historical time-frame occupied by the Exodus in the history of the pharaohs, I have concluded that the most likely is the theory which makes Merneptah, Ramesses II's successor, the pharaoh of the Exodus. The comparison of the data contained in the Scriptures with archeological evidence strongly supports this hypothesis. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to situate Moses in the history of the pharaohs. Moses was probably born during the reign of Ramesses II. Biblical data, are therefore of considerable historical value in the story of Moses. A medical study of the mummy of Merneptah has yielded further useful information on the possible causes of this pharaoh's death. The fact that we possess the mummy of this pharaoh is one of paramount importance. The Bible records that pharaoh was engulfed in the sea, but does not give any details as to what subsequently became of his corpse. The Qur'an, in chapter Yoonus, notes that the body of the pharaoh would be saved from the waters:

"Today I will save your dead body so that you may be a sign for those who come after you." Qur'an, 10:92

A medical examination of this mummy, has, shown that the body could not have stayed in the water for long, because it does not show signs of deterioration due to prolonged submersion. Here again, the comparison between the narration in the Qur'an and the data provided by modern knowledge does not give rise to the slightest objection from a scientific point of view.

Such points of agreement are characteristic of the Qur'anic revelation. But, are we throwing the Judeo-Christian revelation into discredit and depriving it of all its intrinsic value by stressing the faults as seen from a scientific point of view? I think not because the criticism is not aimed at the text as a whole, but only at certain passages. There are parts of the Bible which have an undoubted historical value. I have shown that in my book, *The Bible, The Qur'an and Science*, where I discuss passages which enable us to locate Moses in time.

The main causes which brought about such differences as arise from the comparison between the Holy Scriptures and modern knowledge is known to modern scholars. The Old Testament constitutes a collection of literary works produced in the course of roughly nine centuries and which has undergone many alterations. The part played by men in the actual composition of the texts of the Bible is quite considerable.

The Qur'anic revelation, on the other hand, has a history which is radically different. As we have already seen, from the moment it was first commto humans, it was learnt by heart and written down during Muhammad's own lifetime. It is thanks to this fact that the Qur'an does not pose any problem of authenticity.

A totally objective examination of the Qur'an, in the light of modern knowledge, leads us to recognize the agreement between the two, as has already been noted on repeated occasions throughout this presentation.

It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic revelation its unique place among religious and non-religious texts, and forces the impartial scientist to admit his inability to provide an explanation based solely upon materialistic reasoning. Such facts as I have had the pleasure of exposing to you here, appear to represent a genuine challenge to human explanation leaving only one alternative: the Qur'an is undoubtedly a revelation from God.

What Non-Muslims think of Muhammad

During the centuries of the crusades, all sorts of slanders were invented against the Prophet Muhammad (p). However, with the birth of the modern age, marked with religious tolerance and freedom of thought, there has been a great change in the approach of Western authors in their delineation of his life and character.

The West, however, has yet to go a step forward to

discover the greatest reality about Muhammad (p); that is his being the true and the last Prophet of God for all humanity.

Despite all its objectivity and enlightenment, there has been no sincere and objective attempt by the West to understand the Prophethood of Muhammad (p). It is so strange that very glowing tributes are paid to him for his integrity and achievement but his claim of being the Prophet of God is rejected explicitly or implicitly. It is here that a searching of the heart is required, and a review of the so-called objectivity is needed. The following glaring

facts from the life of Muhammad (p) have been furnished to facilitate an unbiased, logical and objective decision regarding his Prophethood.

Up to the age of forty, Muhammad (p) was not known as a statesman, a preacher or an orator. He was never seen discussing the principles of metaphysics, ethics, law, politics, economics or sociology. No doubt he possessed an excellent character and charming manners and was known to be highly cultured. Yet there was nothing so deeply striking and so radically extraordinary in him that would make men expect something great and revolutionary from him in the future. But when he came out of the Cave of Hira, with a new message, he was completely transformed. .Is it possible for a person known to possess an upright and unblemished character, to suddenly turn an impostor. and claim to be the Prophet of God?. It is well known that his claim invited the rage of his people, and marked the beginning of a long, arduous struggle. One might ask: .for what reason did he suffer all those hardships?His people offered to accept him as their King and to lay all the riches of the land at his feet if only he would leave the preaching of his message. But he turned down their alluring offers and continued to preach in the face of insults, social boycott and even physical assault. Furthermore, had he come with a design of rivalry with the Christians and the Jews, why should he have believed in Jesus Christ and Moses and other Prophets of God (peace be upon them), which is a basic requirement of faith without which no one could be a Muslim?

It is well known that Muhammad (p) was unlettered and had led a very uneventful life before he announced his mission to the world at the age of forty. Is it not an incontrovertible proof of his Prophethood, that despite being unlettered, all of Arabia stood in awe and wonder when he began preaching his message, and was bewitched by the wonderful eloquence of his message? The whole legion of Arab poets, preachers and orators of the highest caliber failed to bring forth the equivalent of the Qur.an, which remains inimitable to this day. And above all, how could he then pronounce truths of scientific nature contained in the Qur.an that no human being could possibly have discovered at that time

Last, but not the least, why did he lead a hard life even after gaining power and authority? The words he uttered while dying were: .We the community of the Prophets are not inherited. Whatever we leave is for charity.

As a matter of fact, Muhammad (p), is the last link of Prophets sent in different lands and times since the beginning of the human life on earth.

If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and souls... His forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an impostor but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness

may be measured, we may well ask, is there any man greater than he?[Lamartine, *Histoire de la Turquie*, Paris 1854 Vol. II, pp. 276-77.]

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression that he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in One God and Mahomet the Apostle of God., is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honors of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.[Edward Gibbon and Simon Ockley, *History of the Saracen Empire*, London 1870, p. 54.]

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, *Mohammad and Mohammadanism*. London 1874, p. 92.]

.It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.[Annie Besant, *The Life and Teachings of Muhammad*, Madras 1932, p.4]

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.[W. Montgomery, *Mohammad at Mecca*, Oxford, 1953, p. 52.]

Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband. Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded Read.. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth; .There is one God.

In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumors of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being..

At Muhammad.s own death an attempt was made to deify him, but the man who was to

become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever..

[James A. Michener, Islam The Misunderstood Religion., In the Reader.s Digest (American Edition) for May 1955, pp. 68-70.]

The 100: A Ranking of the Most Influential Persons in History, New York: Hart Publishing Company, Inc., 1978, p. 33.

Muhammad said no one has the right to burn anything only god has the right to burn someone which is in hell. Love peace for all. May god bless & save us all.

THE QUR'AAN AND MODERN SCIENCE COMPATIBLE OR INCOMPATIBLE?

By Dr. ZAKIR NAIK ISLAMIC RESEARCH FOUNDATION

In the Name of Allah, Most Gracious, Most Merciful

INTRODUCTION

Ever since the dawn of human life on this planet, Man has always sought to understand Nature, his own place in the scheme of Creation and the purpose of Life itself. In this quest for Truth, spanning many centuries and diverse civilizations, organized religion has shaped human life and determined to a large extent, the course of history. While some religions have been based on books, claimed by their adherents to be divinely inspired, others have relied solely on human experience.

Al-Qur'aan, the main source of the Islamic faith, is a book believed by Muslims, to be of completely Divine origin. Muslims also believe that it contains guidance for all mankind. Since the message of the Qur'aan is believed to be for all times, it should be relevant to every age. Does the Qur'aan pass this test? In this booklet, I intend to give an objective analysis of the Muslim belief regarding the Divine origin of the Qur'aan, in the light of established scientific discoveries.

There was a time, in the history of world civilization, when 'miracles', or what was perceived to be a miracle, took precedence over human reason and logic. But how do we define the term 'miracle'? A miracle is anything that takes place out of the normal course of life and for which humankind has no explanation. However, we must be careful before we accept something as a miracle. An article in 'The Times of India' Mumbai, in 1993 reported that 'a saint' by the name 'Baba Pilot' claimed to have stayed continuously submerged under water in a tank for three consecutive days and nights.

However, when reporters wanted to examine the base of the tank of water where he claimed to have performed this 'miraculous' feat, he refused to let them do so. He argued by asking as to how one could examine the womb of a mother that gives birth to a child. The 'Baba' was hiding something. It was a gimmick simply to gain publicity. Surely, no modern man with even the slightest inkling towards rational thinking would accept such a 'miracle'. If such false miracles are the tests of divinity, then we would have to accept Mr. P. C. Sorcar, the world famous magician known for his ingenious magical tricks and illusions, as the best God-man.

A book, claiming Divine origin, is in effect, claiming to be a miracle. Such a claim should be easily verifiable in any age, according to the standards of that age. Muslims believe, that the Qur'aan is the last and final revelation of God, the miracle of miracles revealed as a mercy to mankind. Let us therefore investigate the veracity of this belief.

I would like to thank Brother Musaddique Thange for his editorial assistance.

May Allah (swt) reward him for his efforts, Aameen

The Qur'aan and Modern Science: Compatible or Incompatible?

THE CHALLENGE OF THE QUR'AAN

Literature and poetry have been instruments of human expression and

creativity, in all cultures. The world also witnessed an age when literature and poetry occupied pride of position, similar to that now enjoyed by science and technology. Muslims as well as non-Muslims agree that Al-Qur'aan is Arabic literature par excellence - that it is the best Arabic literature on the face of the earth.

The Qur'aan, challenges mankind in the following verses:

“And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (If there are any) besides Allah, If your (doubts) are true. But if ye cannot –And of a surety you cannot. hen fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith.” [Al-Qur'aan 2:23-24] 1

The same notation is followed throughout the book. References and translation of the Qur'aan are from the translation of the Qur'aan by Abdullah Yusuf Ali, new revised edition, 1989, published by Amana Corporation, Maryland, USA. The challenge of the Qur'aan, is to produce a single *Soorah* (chapter) like the *Soorahs* it contains. The same challenge is repeated in the Qur'aan several times. The challenge to produce a *Soorah*, which, in beauty, eloquence, depth and meaning is at least somewhat similar to a Qur'aanic *Soorah* remains unmet to this day. A modern rational man, however, would never accept a religious scripture, which says, in the best possible poetic language, that the world is flat. This is because we live in an age, where human reason, logic and science are given primacy. Not many would accept the Qur'aan's extraordinarily beautiful language, as proof of its Divine origin. Any scripture

1 Al-Qur'an 2:23-24 indicates *Soorah* or Chapter No. 2 and *Ayaat* or Verses 23 and 24.

The Qur'aan and Modern Science: Compatible or Incompatible?

claiming to be a divine revelation must also be acceptable on the strength of its own reason and logic.

According to the famous physicist and Nobel Prize winner, Albert Einstein, “Science without religion is lame. Religion without science is blind.” Let us therefore study the Qur'aan, and analyze whether **The Qur'aan and Modern Science are compatible or incompatible?**

The Qur'aan is not a book of science but a book of ‘signs’, i.e. *ayats*. There are more than six thousand ‘signs’ in the Qur'aan of which more than a thousand deal with science. We all know that many a times Science takes a ‘U-turn’. In this book I have considered only established scientific facts and not mere hypotheses and theories that are based on assumptions and are not backed by proof.

I. ASTRONOMY

CREATION OF THE UNIVERSE: ‘THE BIG BANG’

The creation of the universe is explained by astrophysicists in a widely accepted phenomenon, popularly known as the ‘Big Bang’. It is supported by observational and experimental data gathered by astronomers and astrophysicists for decades. According to the ‘Big Bang’, the whole universe was initially one big mass (Primary Nebula). Then there was a ‘Big Bang’ (Secondary Separation) which resulted in the formation of Galaxies. These then divided to form stars, planets, the sun, the moon, etc. The origin of the universe was unique and the probability of it occurring by ‘chance’ is zero. The Qur'aan contains the following verse, regarding the origin of the universe: **“Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?”** [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the ‘Big Bang’ is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word ‘smoke’ is more appropriate than gas. The following Qur’aanic verse refers to this state of the universe by the word *dhukhan* which means smoke.

“Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: ‘Come ye together, Willingly The Qur’aan and Modern Science: Compatible or Incompatible? or unwillingly.’ They said: ‘We do come (Together), in willing obedience.’” [Al-Qur’aan 41:11]

Again, this fact is a corollary to the ‘Big Bang’ and was not known to the

Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

THE SPHERICAL SHAPE OF THE EARTH

In early times, people believed that the earth is flat. For centuries, men were afraid to venture out too far, lest they should fall off the edge. Sir Francis Drake was the first person who proved that the earth is spherical when he sailed around it in 1597. Consider the following Qur’aanic verse regarding the alternation of day and night: **“Seest thou not that Allah merges Night into Day And He merges Day into Night?”** [Al-Qur’aan 31:29]

Merging here means that the night slowly and gradually changes to day and vice versa. This phenomenon can only take place if the earth is spherical. If the earth was flat, there would have been a sudden change from night to day and from day to night.

The following verse also alludes to the spherical shape of the earth: **“He created the heavens And the earth In true (proportions): He makes the Night Overlap the Day, and the Day Overlap the Night.”** [Al-Qur’aan 39:5]

The Arabic word used here is *Kawwara* meaning ‘to overlap’ or ‘to coil’ – the way a turban is wound around the head. The overlapping or coiling of the day and night can only take place if the earth is spherical.

The earth is not exactly round like a ball, but geo-spherical i.e. it is flattened at the poles. The following verse contains a description of the earth’s shape: **The Qur’aan and Modern Science: Compatible or Incompatible?**

“And the earth, moreover, Hath He made egg shaped.” 2 [Al-Qur’aan 79:30]

The Arabic word for egg here is *dahaha*, which means an ostrich-egg. The shape of an ostrich-egg resembles the geo-spherical shape of the earth. Thus the Qur’aan correctly describes the shape of the earth, though the prevalent notion when the Qur’aan was revealed was that the earth is flat.

THE LIGHT OF THE MOON IS REFLECTED LIGHT

It was believed by earlier civilizations that the moon emanates its own light. Science now tells us that the light of the moon is reflected light. However this fact was mentioned in the Qur’aan 1,400 years ago in the following verse:.

“Blessed is He Who made Constellations in the skies, And placed therein a Lamp And a Moon giving light.” [Al-Qur’aan 25:61]

The Arabic word for the sun in the Qur’aan, is *shams*. It is referred to as *siraaj*, which means a ‘torch’ or as *wahhaaj* which means ‘a blazing lamp’ or as *diya* which means ‘shining glory’. All three descriptions are appropriate to the sun, since it generates intense heat and light by its internal combustion.

The Arabic word for the moon is *qamar* and it is described in the Qur’aan as *muneer*, which is a body that gives *nur* i.e. light. Again, the Qur’aanic description matches perfectly with the true nature of the moon, which does not give off light itself and is an inert body that reflects the light of the sun. Not once in the Qur’aan, is the moon mentioned as *siraaj*, *wahhaaj* or *diya* or

the sun as *nur* or *muneer*. This implies that the Qur'aan recognizes the difference between the nature of sunlight and moonlight.

2 The Arabic word *dahaha* has been translated by A. Yusuf Ali as "vast expanse", which also is correct. The word *dahaha* also means an ostrich-egg. The Qur'aan and Modern Science: Compatible or Incompatible?

Consider the following verses related to the nature of light from the sun and the moon: **"It is He who made the sun To be a shining glory And the moon to be a light (Of beauty)."** [Al-Qur'aan 10:5]

"See ye not How Allah has created The seven heavens One above another, "And made the moon A light in their midst, and made the sun As a (Glorious) Lamp?" [Al-Qur'aan 71:15-16]

THE SUN ROTATES

For a long time European philosophers and scientists believed that the earth stood still in the centre of the universe and every other body including the sun moved around it. In the West, this geocentric concept of the universe was prevalent right from the time of Ptolemy in the second century B.C. In 1512, Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion, which asserted that the sun is motionless at the centre of the solar system with the planets revolving around it.

In 1609, the German scientist Yohannus Keppler published the '*Astronomia Nova*'. In this he concluded that not only do the planets move in elliptical orbits around the sun, they also rotate upon their axes at irregular speeds. With this knowledge it became possible for European scientists to explain correctly many of the mechanisms of the solar system including the sequence of night and day.

After these discoveries, it was thought that the Sun was stationary and did not rotate about its axis like the Earth. I remember having studied this fallacy from Geography books during my school days. Consider the following Qur'aanic verse: **"It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course."** [Al-Qur'aan 21:33]

The Arabic word used in the above verse is *yasbahûn*. The word *yasbahûn* is derived from the word *sabaha*. It carries with it the idea of motion that comes from any moving body. If you use the word for a man on the ground, it would not mean that he is rolling but would mean he is walking or running. If you use the word for a man in water it would not mean that he is floating but would mean that he is swimming.

Similarly, if you use the word *yasbah* for a celestial body such as the sun it would not mean that it is only flying through space but would mean that it is also rotating as it goes through space. Most of the school textbooks have incorporated the fact that the sun rotates about its axis. The rotation of the sun about its own axis can be proved with the help of an equipment that projects the image of the sun on the table top so that one can examine the image of the sun without being blinded. It is noticed that the sun has spots which complete a circular motion once every 25 days i.e. the sun takes approximately 25 days to rotate around its axis.

In fact, the sun travels through space at roughly 150 miles per second, and takes about 200 million years to complete one revolution around the center of our Milky Way Galaxy.

"It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

This verse mentions an essential fact discovered by modern astronomy, i.e. the existence of the individual orbits of the Sun and the Moon, and their

journey through space with their own motion. The ‘fixed place’ towards, which the sun travels, carrying with it the solar system, has been located exactly by modern astronomy. It has been given a name, the Solar Apex. The solar system is indeed moving in space towards a point situated in the constellation of Hercules (alpha Layer) whose exact location is firmly established.

The moon rotates around its axis in the same duration that it takes to revolve around the earth. It takes approximately 29½ days to complete one rotation. One cannot help but be amazed at the scientific accuracy of the Qur’aanic verses. Should we not ponder over the question: “What was the source of knowledge contained in the Qur’aan?”

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD

The light of the sun is due to a chemical process on its surface that has been taking place continuously for the past five billion years. It will come to an end at some point of time in the future when the sun will be totally extinguished leading to extinction of all life on earth. Regarding the impermanence of the sun’s existence the Qur’aan says: **“And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing.”** [Al-Qur’aan 36:38] 3

The Arabic word used here is *mustaqarr*, which means a place or time that is determined. Thus the Qur’aan says that the sun runs towards a determined place, and will do so only up to a pre-determined period of time – meaning that it will end or extinguish.

THE PRESENCE OF INTERSTELLAR MATTER

Space outside organized astronomical systems was earlier assumed to be a vacuum. Astrophysicists later discovered the presence of bridges of matter in this interstellar space. These bridges of matter are called plasma, and consist of completely ionized gas containing equal number of free electrons and positive ions. Plasma is sometimes called the fourth state of matter (besides the three known states viz. solid, liquid and gas). The Qur’aan mentions the presence of this interstellar material in the following verse: **“He Who created the heavens And the earth and all That is between.”** [Al-Qur’aan 25:59]

It would be ridiculous, for anybody to even suggest that the presence of interstellar galactic material was known 1400 years ago.

3 A similar message is conveyed in the Qur’an in 13:2, 35:13, 39:5 and 39:21.

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THE EXPANDING UNIVERSE

In 1925, an American astronomer by the name of Edwin Hubble, provided observational evidence that all galaxies are receding from one another, which implies that the universe is expanding. The expansion of the universe is now an established scientific fact. This is what Al-Qur’aan says regarding the nature of the universe: **“With the power and skill Did We construct The Firmament: For it is We Who create The vastness of Space.”** [Al-Qur’aan 51:47]

The Arabic word *mûsi‘ûn* is correctly translated as ‘expanding it’, and it refers to the creation of the expanding vastness of the universe. Stephen Hawking, in his book, ‘A Brief History of Time’, says, “The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century.”

The Qur’aan mentioned the expansion of the universe, before man even learnt to build a telescope! Some may say that the presence of astronomical facts in the Qur’aan is not surprising since the Arabs were advanced in the field of astronomy. They are correct in acknowledging the advancement of the Arabs in the field of astronomy. However they fail to realize that the Qur’aan was

revealed centuries before the Arabs excelled in astronomy. Moreover many of the scientific facts mentioned above regarding astronomy, such as the origin of the universe with a Big Bang, were not known to the Arabs even at the peak of their scientific advancement. The scientific facts mentioned in the Qur'aan are therefore not due to the Arabs' advancement in astronomy. Indeed, the reverse is true. The Arabs advanced in astronomy, because astronomy occupies a place in the Qur'aan.

II. PHYSICS

THE EXISTENCE OF SUBATOMIC PARTICLES

In ancient times a well-known theory by the name of 'Theory of Atomism' was widely accepted. This theory was originally proposed by the Greeks, in particular by a man called Democritus, who lived about 23 centuries ago. Democritus and the people that came after him, assumed that the smallest unit of matter was the atom. The Arabs used to believe the same. The Arabic word *dharrah* most commonly meant an atom. In recent times modern science has discovered that it is possible to split even an atom. That the atom can be split further is a development of the 20th century. Fourteen centuries ago this concept would have appeared unusual even to an Arab. For him the *dharrah* was the limit beyond which one could not go. The following Qur'aanic verse however, refuses to acknowledge this limit: **"The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'"** [Al-Qur'aan 34:3] 4

This verse refers to the Omniscience of God, His knowledge of all things, hidden or apparent. It then goes further and says that God is aware of everything, including what is smaller or bigger than the atom. Thus the verse clearly shows that it is possible for something smaller than the atom to exist, a fact discovered only recently by modern science.

4 A similar message is conveyed in the Qur'an in 10:61.

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III. GEOGRAPHY

THE WATER CYCLE

In 1580, Bernard Palissy was the first man to describe the present day concept of 'water cycle'. He described how water evaporates from the oceans and cools to form clouds. The clouds move inland where they rise, condense and fall as rain. This water gathers as lakes and streams and flows back to the ocean in a continuous cycle. In the 7th century B.C., Thales of Miletus believed that surface spray of the oceans was picked up by the wind and carried inland to fall as rain. In earlier times people did not know the source of underground water. They thought the water of the oceans, under the effect of winds, was thrust towards the interior of the continents. They also believed that the water returned by a secret passage, or the Great Abyss. This passage is connected to the oceans and has been called the 'Tartarus', since Plato's time. Even Descartes, a great thinker of the eighteenth century, subscribed to this view. Till the nineteenth century, Aristotle's theory was prevalent. According to this theory, water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that the rainwater that seeps into the cracks of the ground is responsible for this. The water cycle is described by the Qur'aan in the following verses: **"Seest thou not that Allah Sends down rain from The sky, and leads it Through springs in the earth? Then He causes to grow, Therewith, produce of various Colours."** [Al-Qur'aan 39:21]

"He sends down rain From the sky And with it gives life to The earth

after it is dead: Verily in that are Signs For those who are wise.” [Al-Qur’aan 30:24]

“And We send down water From the sky according to (Due) measure, and We cause it To soak in the soil; And We certainly are able To drain it off (with ease).” [Al-Qur’aan 23:18]

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No other text dating back 1400 years ago gives such an accurate description of the water cycle.

WINDS IMPREGNATE THE CLOUDS

“And We send the fecundating winds, Then cause the rain to descend From the sky, therewith providing You with water (in abundance).” [Al-Qur’aan 15:22]

The Arabic word used here is *lawâqih*, which is the plural of *laqih* from *laqaha*, which means to impregnate or fecundate. In this context, impregnate means that the wind pushes the clouds together increasing the condensation that causes lightning and thus rain. A similar description is found in the Qur’aan: **“It is Allah Who sends The Winds, and they raise The Clouds: then does He Spread them in the sky As He wills, and break them Into fragments, until thou seest Raindrops issue from the midst Thereof: then when He has Made them reach such Of His servants as He wills, Behold, they do rejoice!”** [Al-Qur’aan 30:48]

The Qur’aanic descriptions are absolutely accurate and agree perfectly with modern data on hydrology. The water cycle is described in several verses of the Glorious Qur’aan, including 3:9, 7:57, 13:17, 25:48- 49, 36:34, 50:9-11, 56:68-70, 67:30 and 86:11.

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IV. GEOLOGY

MOUNTAINS ARE LIKE PEGS (STAKES)

In Geology, the phenomenon of ‘folding’ is a recently discovered fact. Folding is responsible for the formation of mountain ranges. The earth’s crust, on which we live, is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was the folds that were to provide foundations for the reliefs that constitute the mountains. Geologists tell us that the radius of the Earth is about 3,750 miles and the crust on which we live is very thin, ranging between 1 to 30 miles. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or tent pegs that hold the earth’s crust and give it stability. The Qur’aan contains exactly such a description in the following verse: **“Have We not made The earth as a wide Expanse, And the mountains as pegs?”** [Al-Qur’aan 78:6-7]

The word *awtad* means stakes or pegs (like those used to anchor a tent); they are the deep foundations of geological folds. A book named ‘Earth’ is considered as a basic reference textbook on geology in many universities around the world. One of the authors of this book is Frank Press, who was the President of the Academy of Sciences in the USA for 12 years and was the Science Advisor to former US President Jimmy Carter. In this book he illustrates the mountain in a wedge-shape and the mountain itself as a small part of the whole, whose root is deeply entrenched in the ground.⁵ According to Dr. Press, the mountains play an important role in stabilizing the crust of the earth.

The Qur’aan clearly mentions the function of the mountains in preventing the earth from shaking: **“And We have set on the earth Mountains standing firm, Lest it should shake with them.”** [Al-Qur’aan 21:31]

5 *Earth*, Press and Siever, p. 435. Also see *Earth Science*, Tarbuck and Lutgens, p. 157. The Qur'aanic descriptions are in perfect agreement with modern geological data. **MOUNTAINS FIRMLY FIXED**

The surface of the earth is broken into many rigid plates that are about 100 km in thickness. These plates float on a partially molten region called asthenosphere. Mountain formations occur at the boundary of the plates. The earth's crust is 5 km thick below oceans, about 35 km thick below flat continental surfaces and almost 80 km thick below great mountain ranges. These are the strong foundations on which mountains stand. The Qur'aan also speaks about the strong mountain foundations in the following verse: **"And the mountains Hath He firmly fixed."** [Al-Qur'aan 79:32] 6

6 A similar message is contained in the Qur'an in 88:19, 31:10 and 16:15

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V. OCEANOLOGY

BARRIER BETWEEN SWEET AND SALT WATERS

Consider the following Qur'aanic verses: **"He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress."** [Al-Qur'aan 55:19-20]

In the Arabic text the word *barzakh* means a barrier or a partition. This barrier is not a physical partition. The Arabic word *maraja* literally means 'they both meet and mix with each other'. Early commentators of the Qur'aan were unable to explain the two opposite meanings for the two bodies of water, i.e. they meet and mix, and at the same time, there is a barrier between them. Modern Science has discovered that in the places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity and density. 7 Oceanologists are now in a better position to explain this verse. There is slanted unseen water barrier between the two seas through which water from one sea passes to the other. But when the water from one sea enters the other sea, it loses its distinctive characteristic and becomes homogenized with the other water. In a way this barrier serves as a transitional homogenizing area for the two waters. This scientific phenomenon mentioned in the Qur'aan was also confirmed by Dr. William Hay who is a well-known marine scientist and Professor of Geological Sciences at the University of Colorado, U.S.A. The Qur'aan mentions this phenomenon also in the following verse: **"And made a separating bar between the two bodies Of flowing water?"** [Al-Qur'aan 27:61]

This phenomenon occurs in several places, including the divider between the Mediterranean and the Atlantic Ocean at Gibraltar. But when the Qur'aan speaks about the divider between fresh and salt water, it mentions the 7 *Principles of Oceanography*, Davis, pp. 92-93.

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existence of "a forbidding partition" with the barrier. **"It is He Who has Let free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed."** [Al-Qur'aan 25:53]

Modern science has discovered that in estuaries, where fresh (sweet) and saltwater meet, the situation is somewhat different from that found in places where two seas meet. It has been discovered that what distinguishes fresh water from salt water in estuaries is a "pycnocline zone with a marked density discontinuity separating the two layers." 8 This partition (zone of separation) has salinity different from both the fresh water and the salt water. 9

This phenomenon occurs in several places, including Egypt, where the river Nile flows into the Mediterranean Sea.

DARKNESS IN THE DEPTHS OF THE OCEAN

Prof. Durga Rao is an expert in the field of Marine Geology and was a professor at King Abdul Aziz University in Jeddah. He was asked to comment on the following verse: **“Or (the Unbelievers’ state) Is like the depths of darkness In a vast deep ocean, Overwhelmed with billow Topped by billow, Topped by (dark) clouds: Depths of darkness, one Above another: if a man Stretches out his hand, He can hardly see it! For any to whom Allah Giveth not light, there is no light!”** [Al-Qur’aan 24:40]

Prof. Rao said that scientists have only now been able to confirm, with the help of modern equipment that there is darkness in the depths of the ocean. Humans are unable to dive unaided underwater for more than 20 to 30 meters, and cannot survive in the deep oceanic regions at a depth of more than 200 meters. This verse does not refer to all seas because not every sea can be

8 *Oceanography*, Gross, p. 242. Also see *Introductory Oceanography*, Thurman, pp. 300-301.

9 *Oceanography*, Gross, p. 244 and *Introductory Oceanography*, Thurman, pp. 300-301.

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described as having accumulated darkness layered one over another. It refers especially to a deep sea or deep ocean, as the Qur’aan says, “darkness in a vast deep ocean”. This layered darkness in a deep ocean is the result of two causes: A light ray is composed of seven colours. These seven colours are Violet, Indigo, Blue, Green, Yellow, Orange and Red (VIBGYOR). The light ray undergoes refraction when it hits water. The upper 10 to 15 metres of water absorb the red colour. Therefore if a diver is 25 metres under water and gets wounded, he would not be able to see the red colour of his blood, because the red colour does not reach this depth. Similarly orange rays are absorbed at 30 to 50 metres, yellow at 50 to 100 metres, green at 100 to 200 metres, and finally, blue beyond 200 metres and violet and indigo above 200 metres. Due to successive disappearance of colour, one layer after another, the ocean progressively becomes darker, i.e. darkness takes place in layers of light. Below a depth of 1000 meters there is complete darkness. 10

. The sun’s rays are absorbed by clouds, which in turn scatter light rays thus causing a layer of darkness under the clouds. This is the first layer of darkness. When light rays reach the surface of the ocean they are reflected by the wave surface giving it a shiny appearance. Therefore it is the waves which reflect light and cause darkness. The unreflected light penetrates into the depths of the ocean. Therefore the ocean has two parts. The surface characterized by light and warmth and the depth characterized by darkness. The surface is further separated from the deep part of the ocean by waves.

The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. The darkness begins below the internal waves. Even the fish in the depths of the ocean cannot see; their only source of light is from their own bodies.

The Qur’aan rightly mentions: **“Darkness in a vast deep ocean overwhelmed with waves topped by waves”**.

10 *Oceans*, Elder and Pernetta, p. 27.

In other words, above these waves there are more types of waves, i.e. those found on the surface of the ocean. The Qur’aanic verse continues, “topped by (dark) clouds; depths of darkness, one above another.”

These clouds as explained are barriers one over the other that further cause darkness by absorption of colours at different levels.

Prof. Durga Rao concluded by saying, “1400 years ago a normal human being could not explain this phenomenon in so much detail. Thus the information

must have come from a supernatural source”.

VI. BIOLOGY

EVERY LIVING THING IS MADE OF WATER

Consider the following Qur’aanic verse: **“Do not the Unbelievers see that the heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe?”** [Al-Qur’aan 21:30]

Only after advances have been made in science, do we now know that cytoplasm, the basic substance of the cell is made up of 80% water. Modern research has also revealed that most organisms consist of 50% to 90% water and that every living entity requires water for its existence. Was it possible 14 centuries ago for any human-being to guess that every living being was made of water? Moreover would such a guess be conceivable by a human being in the deserts of Arabia where there has always been scarcity of water? The following verse refers to the creation of animals from water: **“And Allah has created Every animal from water.”** [Al-Qur’aan 24:45]

The following verse refers to the creation of human beings from water: **“It is He Who has Created man from water: Then has He established Relationships of lineage And marriage: for thy Lord Has power (over all things).”** [Al-Qur’aan 25:54]

VII. BOTANY

PLANTS CREATED IN PAIRS, MALE AND FEMALE

Previously humans did not know that plants too have male and female gender distinctions. Botany states that every plant has a male and female gender. Even the plants that are unisexual have distinct elements of both male and female. **“And has sent Down water from the sky.’ With it have We produced Diverse pairs of plants Each separate from the others.”** [Al-Qur’aan 20:53]

FRUITS CREATED IN PAIRS, MALE AND FEMALE

“And fruit Of every kind He made In pairs, two and two.” [Al-Qur’aan 13:3]

Fruit is the end product of reproduction of the superior plants. The stage preceding fruit is the flower, which has male and female organs (stamens and ovules). Once pollen has been carried to the flower, they bear fruit, which in turn matures and frees its seed. All fruits therefore imply the existence of male and female organs; a fact that is mentioned in the Qur’aan.

In certain species, fruit can come from non-fertilized flowers (parthenocarpic fruit) e.g. bananas, certain types of pineapple, fig, orange, vine, etc. They also have definite sexual characteristics.

EVERYTHING MADE IN PAIRS

“And of everything We have created pairs.” [Al-Qur’aan 51:49]

This refers to things other than humans, animals, plants and fruits. It may also be referring to a phenomenon like electricity in which the atoms consist of negatively – and positively – charged electrons and protons.

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“Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge.” [Al-Qur’aan 36:36]

The Qur’aan here says that everything is created in pairs, including things that the humans do not know at present and may discover later.

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VIII. ZOOLOGY

ANIMALS AND BIRDS LIVE IN COMMUNITIES

“There is not an animal (That lives) on the earth, Nor a being that flies On its wings, but (forms Part of) communities like you.” [Al-Qur’aan 6:38]

Research has shown that animals and birds live in communities, i.e. they organize, and live and work together.

THE FLIGHT OF BIRDS

Regarding the flight of birds the Qur’aan says: **“Do they not look at The birds, held poised In the midst of (the air And) the sky? Nothing Holds them up but (the power Of) Allah. Verily in this Are Signs for those who believe.”** [Al-Qur’aan 16:79] A similar message is repeated in the Qur’aan in the verse: **“Do they not observe The birds above them, Spreading their wings And folding them in? None can uphold them Except (Allah) Most Gracious: Truly it is He That watches over all things.”** [Al-Qur’aan 67:19]

The Arabic word *amsaka* literally means, ‘to put one’s hand on, seize, hold, hold someone back,’ which expresses the idea that Allah holds the bird up in His power. These verses stress the extremely close dependence of the birds’ behaviour on Divine order. Modern scientific data has shown the degree of perfection attained by certain species of birds with regard to the programming of their movements. It is only the existence of a migratory programme in the genetic code of the birds that can explain the long and complicated journey that very young birds, without any prior experience and without any guide, are able to accomplish. They are also able to return to the departure point on a definite date.

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Prof. Hamburger in his book ‘Power and Fragility’ gives the example of ‘mutton-bird’ that lives in the Pacific with its journey of over 15,000 miles in the shape of figure ‘8’. It makes this journey over a period of 6 months and comes back to its departure point with a maximum delay of one week. The highly complicated instructions for such a journey have to be contained in the birds’ nervous cells. They are definitely programmed. Should we not reflect on the identity of this ‘Programmer’?

THE BEE

“And thy Lord taught the Bee To build its cells in hills, On trees, and in (men’s) habitations; Then to eat of all The produce (of the earth), And find with skill the spacious Paths of its Lord.” [Al-Qur’aan 16:68-69]

Von-Frisch received the Nobel Prize in 1973 for his research on the behaviour and communication of the bees. The bee, after discovering any new garden or flower, goes back and tells its fellow bees the exact direction and map to get there, which is known as ‘bee dance’. The meanings of this insect’s movements that are intended to transmit information between worker bees have been discovered scientifically using photography and other methods. The Qur’aan mentions in the above verse how the bee finds with skill the spacious paths of its Lord.

The worker bee or the soldier bee is a female bee. In Soorah Al-Nahl chapter no. 16, verses 68 and 69 the gender used for the bee is the female gender (*fa’sluki* and *kuli*), indicating that the bee that leaves its home for gathering food is a female bee. In other words the soldier or worker bee is a female bee. In fact, in Shakespeare’s play, “Henry the Fourth”, some of the characters speak about bees and mention that the bees are soldiers and that they have a king. That is what people thought in Shakespearean times. They thought that the worker bees are male bees and they go home and are answerable to a king bee. This, however, is not true. The worker bees are females and they do not

report to a king bee but to a queen bee. But it took modern investigations in the last 300 years to discover this.

SPIDER'S WEB / HOME IS FRAGILE

The Qur'aan mentions in Soorah Al-'Ankabût, **"The parable of those who Take protectors other than Allah Is that of the Spider, Who builds (to itself) A house; but truly The flimsiest of houses Is the Spider's house – If they but knew."** [Al-Qur'aan 29:41]

Besides giving the physical description of the spider's web as being very flimsy, delicate and weak, the Qur'aan also stresses on the flimsiness of the relationship in the spider's house, where the female spider many a times kills its mate, the male spider.

LIFESTYLE AND COMMUNICATION OF ANTS

Consider the following Qur'aanic verse: **"And before Solomon were marshaled His hosts – of Jinns and men And birds, and they were all Kept in order and ranks. "At length, when they came To a (lowly) valley of ants, One of the ants said: 'O ye ants, get into Your habitations, lest Solomon And his hosts crush you (Under foot) without knowing it.'"** [Al-Qur'aan 27:17-18]

In the past, some people would have probably mocked at the Qur'aan, taking it to be a fairy tale book in which ants talk to each other and communicate sophisticated messages. In recent times, research has shown us several facts about the lifestyle of ants, which were not known earlier to humankind.

Research has shown that the animals or insects whose lifestyle is closest in resemblance to the lifestyle of human beings are the ants. This can be seen from the following findings regarding ants:

- (a) The ants bury their dead in a manner similar to the humans.
- (b) They have a sophisticated system of division of labour, whereby they have managers, supervisors, foremen, workers, etc.
- (c) Once in a while they meet among themselves to have a 'chat'.
- (d) They have an advanced method of communication among themselves.

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- (e) They hold regular markets wherein they exchange goods.
- (f) They store grains for long periods in winter and if the grain begins to bud, they cut the roots, as if they understand that if they leave it to grow, it will rot. If the grains stored by them get wet due to rains, they take these grains out into the sunlight to dry, and once these are dry, they take them back inside as though they know that humidity will cause development of root systems and thereafter rotting of the grain.

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IX. MEDICINE

HONEY HAS HEALING PROPERTIES

The bee assimilates juices of various kinds of flowers and fruit and forms within its body the honey, which it stores in its cells of wax. Only a couple of centuries ago man came to know that honey comes from the belly of the bee. This fact was mentioned in the Qur'aan 1,400 years ago in the following verse: **"There issues From within their bodies A drink of varying colours, Wherein is healing for men."** [Al-Qur'aan 16:69]

We are now aware that honey has a healing property and also a mild antiseptic property. The Russians used honey to cover their wounds in World War II. The wound would retain moisture and would leave very little scar tissue. Due to the density of honey, no fungus or bacteria would grow in the wound. A person suffering from an allergy of a particular plant may be given

honey from that plant so that the person develops resistance to that allergy. Honey is rich in fructose and vitamin K. Thus the knowledge contained in the Qur'aan regarding honey, its origin and properties, was far ahead of the time it was revealed.

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X. PHYSIOLOGY

BLOOD CIRCULATION AND THE PRODUCTION OF MILK

The Qur'aan was revealed 600 years before the Muslim scientist Ibn Nafees described the circulation of the blood and 1,000 years before William Harvey brought this understanding to the Western world. Roughly thirteen centuries before it was known what happens in the intestines to ensure that organs are nourished by the process of digestive absorption, a verse in the Qur'aan described the source of the constituents of milk, in conformity with these notions. To understand the Qur'aanic verse concerning the above concepts, it is important to know that chemical reactions occur in the intestines and that, from there, substances extracted from food pass into the blood stream via a complex system; sometimes by way of the liver, depending on their chemical nature. The blood transports them to all the organs of the body, among which are the milk-producing mammary glands.

In simple terms, certain substances from the contents of the intestines enter into the vessels of the intestinal wall itself, and these substances are transported by the blood stream to the various organs.

This concept must be fully appreciated if we wish to understand the following verse in the Qur'aan: **“And verily in cattle there is A lesson for you. We give you to drink Of what is inside their bodies, Coming from a conjunction Between the contents of the Intestine and the blood, A milk pure and pleasant for Those who drink it.”** [Al-Qur'aan 16:66] 11

“And in cattle (too) ye Have an instructive example: From within their bodies We produce (milk) for you To drink; there are, in them, (Besides),

11 Translation of this Qur'anic verse is from the book “The Bible, the Qur'an and Science” by Dr. Maurice Bucaille.

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numerous (other) Benefits for you; And of their (meat) ye eat.” [Al-Qur'aan 23:21]

The Qur'aanic description of the production of milk in cattle is strikingly similar to what modern physiology has discovered.

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XI. EMBRYOLOGY

MAN IS CREATED FROM ALAQ

A LEECH-LIKE SUBSTANCE

A few years ago a group of Arabs collected all information concerning embryology from the Qur'aan, and followed the instruction of the Qur'aan:

“If ye realise this not, ask Of those who possess the Message.” [Al-Qur'aan 16:43 & 21:7]

All the information from the Qur'aan so gathered, was translated into English and presented to Prof. (Dr.) Keith Moore, who was the Professor of Embryology and Chairman of the Department of Anatomy at the University of Toronto, in Canada. At present he is one of the highest authorities in the field of Embryology. He was asked to give his opinion regarding the information present in the Qur'aan concerning the field of embryology. After

carefully examining the translation of the Qur'aanic verses presented to him, Dr. Moore said that most of the information concerning embryology mentioned in the Qur'aan is in perfect conformity with modern discoveries in the field of embryology and does not conflict with them in any way. He added that there were however a few verses, on whose scientific accuracy he could not comment. He could not say whether the statements were true or false, since he himself was not aware of the information contained therein.

There was also no mention of this information in modern writings and studies on embryology. One such verse is: **“Proclaim! (or Read!) In the name Of thy Lord and Cherisher, Who created – Created man, out of A (mere) clot Of congealed blood.”** [Al-Qur'aan 96:1-2]

The word *alaq* besides meaning a congealed clot of blood also means something that clings, a leech-like substance. Dr. Keith Moore had no knowledge whether an embryo in the initial stages appears like a leech. To check this out he studied the initial stage of the embryo under a very powerful microscope in his laboratory and compared what he observed with a diagram of a leech and he was astonished at the striking resemblance between the two! The Qur'aan and Modern Science: Compatible or Incompatible?

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In the same manner, he acquired more information on embryology that was hitherto not known to him, from the Qur'aan. Dr. Keith Moore answered about eighty questions dealing with embryological data mentioned in the Qur'aan and Hadith. Noting that the information contained in the Qur'aan and Hadith was in full agreement with the latest discoveries in the field of embryology, Prof. Moore said, “If I was asked these questions thirty years ago, I would not have been able to answer half of them for lack of scientific information”

Dr. Keith Moore had earlier authored the book, ‘The Developing Human’. After acquiring new knowledge from the Qur'aan, he wrote, in 1982, the 3rd edition of the same book, ‘The Developing Human’. The book was the recipient of an award for the best medical book written by a single author. This book has been translated into several major languages of the world and is used as a textbook of embryology in the first year of medical studies. In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Dr. Moore said, “It has been a great pleasure for me to help clarify statements in the Qur'aan about human development. It is clear to me that these statements must have come to Muhammad from God or Allah, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah.” 12

Dr. Joe Leigh Simpson, Chairman of the Department of Obstetrics and Gynaecology, at the Baylor College of Medicine, Houston, U.S.A., proclaims: “...these Hadiths, sayings of Muhammad (pbuh) could not have been obtained on the basis of the scientific knowledge that was available at the time of the writer (7th century). It follows that not only is there no conflict between genetics and religion (Islam) but in fact religion (Islam) may guide science by adding revelation to some of the traditional scientific approaches... there exist statements in the Qur'aan shown centuries later to 12 The reference for this statment is the video tape titled ‘*This is the Truth*’. For a copy of this video tape contact the Islamic Research Foundation. The Qur'aan and Modern Science: Compatible or Incompatible?

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be valid which support knowledge in the Qur'aan having been derived from God.”
MAN CREATED FROM A DROP EMITTED FROM BETWEEN

THE BACK BONE AND THE RIBS

“Now let man but think From what he is created! He is created from A drop emitted – Proceeding from between The back bone and the ribs.”

[Al-Qur’aan 86:5-7]

In embryonic stages, the reproductive organs of the male and female, i.e. the testicles and the ovaries, begin their development near the kidney between the spinal column and the eleventh and twelfth ribs. Later they descend; the female gonads (ovaries) stop in the pelvis while the male gonads (testicles) continue their descent before birth to reach the scrotum through the inguinal canal. Even in the adult after the descent of the reproductive organ, these organs receive their nerve supply and blood supply from the Abdominal Aorta, which is in the area between the backbone (spinal column) and the ribs. Even the lymphatic drainage and the venous return goes to the same area.

HUMAN BEINGS CREATED FROM *NUTFAH*

(Minute Quantity of Liquid)

The Glorious Qur’aan mentions no less than eleven times that the human being is created from *nutfah*, which means a minute quantity of liquid or a trickle of liquid which remains after emptying a cup. This is mentioned in several verses of the Qur’aan including 22:5 and 23:13. 13

Science has confirmed in recent times that only one out of an average of three million sperms is required for fertilising the ovum. This means that only a 13 The same is also mentioned in the Qur’an in 16:4, 18:37, 35:11, 36:77, 40:67, 53:46, 75:37, 76:2 and 80:19.

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1/three millionth part or 0.00003% of the quantity of sperms that are emitted is required for fertilisation.

HUMAN BEINGS CREATED FROM *SULALAH*

(Quintessence of liquid)

“And made his progeny From a quintessence Of the nature of A fluid despoised.” [Al-Qur’aan 32:8]

The Arabic word *sulâlah* means quintessence or the best part of a whole. We have come to know now that only one single spermatozoon that penetrates the ovum is required for fertilization, out of the several millions produced by man. That one spermatozoon out of several millions, is referred to in the Qur’aan as *sulâlah*. *Sulâlah* also means gentle extraction from a fluid. The fluid refers to both male and female germinal fluids containing gametes. Both ovum and sperm are gently extracted from their environments in the process of fertilization.

MAN CREATED FROM *NUTFATUN AMSHAAJ*

(Mingled liquids)

Consider the following Qur’aanic verse: **“Verily We created Man from a drop Of mingled sperm.”** [Al-Qur’aan 76:2]

The Arabic word *nutfatin amshaajin* means mingled liquids. According to some commentators of the Qur’aan, mingled liquids refers to the male or female agents or liquids. After mixture of male and female gamete, the zygote still remains *nutfah*. Mingled liquids can also refer to spermatid fluid that is formed of various secretions that come from various glands.

Therefore *nutfatin amsaaj*, i.e. a minute quantity of mingled fluids refers to the male and female gametes (germinal fluids or cells) and part of the surrounding fluids.

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SEX DETERMINATION

The sex of a fetus is determined by the nature of the sperm and not the ovum. The sex of the child, whether female or male, depends on whether the 23rd pair of chromosomes is XX or XY respectively. Primarily sex determination occurs at fertilization and depends upon the type of sex chromosome in the sperm that fertilizes an ovum. If it is an 'X' bearing sperm that fertilizes the ovum, the fetus is a female and if it is a 'Y' bearing sperm then the fetus is a male. **“That He did create In pairs – male and female, From a seed when lodged (In its place).”** [Al-Qur’aan 53:45-46]

The Arabic word *nutfah* means a minute quantity of liquid and *tumnâ* means ejaculated or planted. Therefore *nutfah* specifically refers to sperm because it is ejaculated. The Qur’aan says: **“Was he not a drop of sperm emitted (In lowly form)? “Then did he become A clinging clot; Then did (Allah) make And fashion (him) In due proportion. “And of him He made Two sexes, male And female.”** [Al-Qur’aan 75:37-39]

Here again it is mentioned that a small quantity (drop) of sperm (indicated by the word *nutfatan min maniyyin*) which comes from the man is responsible for the sex of the fetus.

Mothers-in-law in the Indian subcontinent, by and large prefer having male grandchildren and often blame their daughters-in-law if the child is not of the desired sex. If only they knew that the determining factor is the nature of the male sperm and not the female ovum! If they were to blame anybody, they should blame their sons and not their daughters-in-law since both the Qur’aan and Science hold that it is the male fluid that is responsible for the sex of the child!

FOETUS PROTECTED BY THREE VEILS OF DARKNESS

“He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness.” [Al-Qur’aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur’aan refer to:

- (i) anterior abdominal wall of the mother
- (ii) the uterine wall
- (iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

“Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!” [Al-Qur’aan 23:12-14]

In this verse Allah states that man is created from a small quantity of liquid which is placed in a place of rest, firmly fixed (well established or lodged) for which the Arabic word *qarârin makîn* is used.

The uterus is well protected from the posterior by the spinal column supported firmly by the back muscles. The embryo is further protected by the amniotic sac containing the amniotic fluid. Thus the foetus has a well protected dwelling place. This small quantity of fluid is made into *alaqah*, meaning something which clings. It also means a leech-like substance. Both descriptions are scientifically acceptable as in the very early stages the foetus clings to the wall and also appears to resemble the leech in shape. It also behaves like a

leech (blood sucker) and acquires its blood supply from the mother through the placenta. The third meaning of the word *alaqah* is a blood clot. During The Qur’aan and Modern Science: Compatible or Incompatible?

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this *alaqah* stage, which spans the third and fourth week of pregnancy, the

blood clots within closed vessels. Hence the embryo acquires the appearance of a blood clot in addition to acquiring the appearance of a leech. In 1677, Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using a microscope. They thought that a sperm cell contained a miniature human being which grew in the uterus to form a newborn. This was known as the perforation theory. When scientists discovered that the ovum was bigger than the sperm, it was thought by De Graf and others that the foetus existed in a miniature form in the ovum. Later, in the 18th century Maupertuis propagated the theory of biparental inheritance. The *alaqah* is transformed into *mudghah* which means 'something that is chewed (having teeth marks)' and also something that is tacky and small which can be put in the mouth like gum. Both these explanations are scientifically correct. Prof. Keith Moore took a piece of plaster seal and made it into the size and shape of the early stage of foetus and chewed it between the teeth to make it into a 'Mudgha'. He compared this with the photographs of the early stage of foetus. The teeth marks resembled the 'somites' which is the early formation of the spinal column. This *mudghah* is transformed into bones (*izâm*). The bones are clothed with intact flesh or muscles (*lahm*). Then Allah makes it into another creature. Prof. Marshall Johnson is one of the leading scientists in US, and is the head of the Department of Anatomy and Director of the Daniel Institute at the Thomas Jefferson University in Philadelphia in US. He was asked to comment on the verses of the Qur'aan dealing with embryology. He said that the verses of the Qur'aan describing the embryological stages cannot be a coincidence. He said it was probable that Muhammad (pbuh) had a powerful microscope. On being reminded that the Qur'aan was revealed 1400 years ago, and microscopes were invented centuries after the time of Prophet Muhammad (pbuh), Prof. Johnson laughed and admitted that the first microscope invented could not magnify more than 10 times and could not show a clear picture. Later he said: "I see nothing here in conflict with the concept that Divine intervention was involved when Muhammad (pbuh) recited the Qur'aan."

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According to Dr. Keith Moore, the modern classification of embryonic development stages which is adopted throughout the world, is not easily comprehensible, since it identifies stages on a numerical basis i.e. stage I, stage II, etc. The divisions revealed in the Qur'aan are based on distinct and easily identifiable forms or shapes, which the embryo passes through. These are based on different phases of prenatal development and provide elegant scientific descriptions that are comprehensible and practical.

Similar embryological stages of human development have been described in the following verses: **"Was he not a drop Of sperm emitted (In lowly form)? Then did he become a clinging clot; Then did (Allah) make and fashion (him) In due proportion. And of him He made Two sexes, male and female."** [Al-Qur'aan 75:37-39]

"Him Who created thee, fashioned thee in due proportion, And gave thee a just bias; In whatever Form He wills, Does He put thee together." [Al-Qur'aan 82:7-8]

EMBRYO PARTLY FORMED AND PARTLY UNFORMED

At the *mudghah* stage, if an incision is made in the embryo and the internal organ is dissected, it will be seen that most of them are formed while the others are not yet completely formed.

According to Prof. Johnson, if we describe the embryo as a complete creation, then we are only describing that part which is already created. If we describe

it as an incomplete creation, then we are only describing that part which is not yet created. So, is it a complete creation or an incomplete creation? There is no better description of this stage of embryogenesis than the Qur'aanic description, "partly formed and partly unformed", as in the following verse:

"We created you Out of dust, then out of Sperm, then out of a leech-like Clot, then out of a morsel Of flesh, partly formed And partly unformed."

[Al-Qur'aan 22:5]

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Scientifically we know that at this early stage of development there are some cells which are differentiated and there are some cells that are undifferentiated – some organs are formed and yet others unformed.

SENSE OF HEARING AND SIGHT

The first sense to develop in a developing human embryo is hearing. The foetus can hear sounds after the 24th week. Subsequently, the sense of sight is developed and by the 28th week, the retina becomes sensitive to light.

Consider the following Qur'aanic verses related to the development of the senses in the embryo: **"And He gave You (the faculties of) hearing and sight and feeling (And understanding)."** [Al-Qur'aan 32:9]

"Verily We created Man from a drop Of mingled sperm, In order to try him: So We gave him (the gifts), Of Hearing and Sight." [Al-Qur'aan 76:2]

"It is He Who has created For you (the faculties of) Hearing, sight, feeling And understanding: little thanks It is ye give!" [Al-Qur'aan 23:78]

In all these verses the sense of hearing is mentioned before that of sight. Thus the Qur'aanic description matches with the discoveries in modern embryology.

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XII. GENERAL SCIENCE

FINGERPRINTS

"Does man think that We Cannot assemble his bones? Nay, We are able to put Together in perfect order The very tips of his fingers." [Al-Qur'aan 75:3-4]

Unbelievers argue regarding resurrection taking place after bones of dead people have disintegrated in the earth and how each individual would be identified on the Day of Judgement. Almighty Allah answers that He can not only assemble our bones but can also reconstruct perfectly our very fingertips.

Why does the Qur'aan, while speaking about determination of the identity of the individual, speak specifically about fingertips? In 1880, fingerprinting became the scientific method of identification, after research done by Sir Francis Golt. No two persons in the world can ever have exactly the same fingerprint pattern. That is the reason why police forces worldwide use fingerprints to identify the criminal. 1400 years ago, who could have known the uniqueness of each human's fingerprint? Surely it could have been none other than the Creator Himself!

PAIN RECEPTORS PRESENT IN THE SKIN

It was thought that the sense of feeling and pain was only dependent on the brain. Recent discoveries prove that there are pain receptors present in the skin without which a person would not be able to feel pain. When a doctor examines a patient suffering from burn injuries, he verifies the degree of burns by a pinprick. If the patient feels pain, the doctor is happy, because it indicates that the burns are superficial and the pain receptors are intact. On the other hand if the patient does not feel any pain, it indicates that it is a deep

burn and the pain receptors have been destroyed. The Qur'aan gives an indication of the existence of pain receptors in the following verse: **“Those who reject Our signs, We shall soon Cast into the Fire; As often as their skins Are roasted through, We shall change them For fresh skins, That they may taste The Penalty: for Allah Is Exalted in Power, Wise.”** [Al-Qur'aan 4:56]

Prof. Tagatat Tejasen, Chairman of the Department of Anatomy at Chiang Mai University in Thailand, has spent a great amount of time on research of pain receptors. Initially he could not believe that the Qur'aan mentioned this scientific fact 1,400 years ago. He later verified the translation of this particular Qur'aanic verse. Prof. Tejasen was so impressed by the scientific accuracy of the Qur'aanic verse, that at the 8th Saudi Medical Conference held in Riyadh on the Scientific Signs of Qur'aan and Sunnah he proclaimed in public: “There is no God but Allah and Muhammad (pbuh) is His Messenger.”

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CONCLUSION

To attribute the presence of scientific facts in the Qur'aan to coincidence would be against common sense and a true scientific approach. The Qur'aan invites all humans to reflect on the Creation of this universe in the verse:

“Behold! In the creation Of the heavens and the earth, And the alternation Of Night and Day – There are indeed Signs For men of understanding.” [Al-Qur'aan 3:190]

The scientific evidences of the Qur'aan clearly prove its Divine Origin. No human could have produced a book, fourteen hundred years ago, that would contain profound scientific facts, to be discovered by humankind centuries later. The Qur'aan, however, is not a book of Science but a book of ‘Signs’. These signs invite Man to realize the purpose of his existence on earth, and to live in harmony with Nature. The Qur'aan is truly a message from Allah, the Creator and Sustainer of the universe. It contains the same message of the Oneness of God, that was preached by all prophets, right from Adam, Moses, Jesus to Muhammad (peace be upon them).

Several detailed tomes have been written on the subject of Qur'aan and modern science and further research in this field is on. Inshallah, this research will help mankind to come closer to the Word of the Almighty. This booklet contains only a few of the scientific facts present in the Qur'aan. I cannot claim to have done full justice to the subject. Prof.

Tejasen accepted Islam on the strength of just one scientific ‘sign’ mentioned in the Qur'aan. Some people may require ten signs while some may require hundred signs to be convinced about the Divine Origin of the Qur'aan. Some would be unwilling to accept the Truth even after being shown a thousand signs. The Qur'aan condemns such a closed mentality in the verse: **“Deaf, dumb and blind, They will not return (To the path).”** [Al-Qur'aan 2:18]

The Qur'aan contains a complete code of life for the individual and society. Alhamdulillah (Praise be to Allah), the Qur'aanic way of life is far superior to the ‘isms’ that modern man has invented out of sheer ignorance. Who can give better guidance than the Creator Himself?

I pray that this humble effort is accepted by Allah, to whom I pray for mercy and guidance (Aameen).

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just
(Qur'an, 60:8)

Additional information on science & hadiths: hadiths are some teachings of prophet Muhammad (pbuh)

Muhammad & science:"If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place." The Prophet (peace be upon him) said: "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

(Reported by al-Bukhari and Muslim.)

Also, he (peace be upon him) said: "He who runs away from the place of plague is like the one running away from fighting in the cause of Allah; and he who is patient and stays where he is, he will be rewarded with the reward of a martyr."

(Reported by Ahmad.)

The Scientific Fact:

Modern science now understands the ways in which microorganisms multiply and the diseases they cause. Scientists affirm that healthy people who have no symptoms in the place of plague are already carrying the microbe and so they represent a real threat because they may transfer the plague to another place if they move to it.

Thus, this system of quarantine, in which all the people of the city that suffers from plague are prevented from leaving, and visitors are also prevented from entering, has now been established worldwide. In the 15th century, plague hit Europe causing the death of a quarter of its citizens. At that time, plagues and contagious diseases were much less in the Muslim world.

Facets of Scientific Inimitability:

At the time of the Prophet (peace be upon him) as well as before and after his time until Pasteur managed to discover the existence of microbes, people used to think that diseases were caused by devils, demons, and stars. That is they were not related to cleanliness or certain behaviors; thus, they resorted to sorcery and magic as a remedy.

In such an environment, the Prophet (peace be upon him) established the system of quarantine which is considered the basis of modern preventative medicine after the discovery of the microbes that cause diseases and plagues. The Prophet (peace be upon him) ordered his Companions: "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place." In order to make sure that his order would be carried out properly, he (peace be upon him) established a wall around the area of the plague and promised those who are patient and stay in the area of the plague with the reward of the martyrs, and those who run away from it were promised doom and perdition. Thus, he (peace be upon him) said: "He who runs away from the place of the plague is like the one running away from fighting in the cause of Allah and he who forbears it and stays where he is, he will be rewarded with the reward of a martyr."

If a healthy person was asked two hundred years ago to stay with the sick people in a plague area, he would have considered this some kind of nonsense and in response to his desire to live he would have run away to another place. Only

Muslims did not run away and leave at the time of plague in compliance with the order of the Prophet (peace be upon him). Non-Muslims mocked them for this act until it was later discovered that those who appear to be healthy with no symptoms, are the germ carriers who might transfer the plague to another place if they moved to it. They would move freely and mingle with healthy people, so they might cause them to catch the disease.

Who told the Prophet (peace be upon him) this fact? Could a human being know something like this fourteen centuries ago, or is it revelation from the All-Knowing, the Almighty Allah. Allah, the Almighty, says:

[And say, O Muhammad, to these polytheists and pagans, 'All the praises and thanks be to Allah. He will show you His signs and you shall recognize them. And your Lord is not unaware of what you do.'](An-Naml: 93)

Sunnah & Science

By: admin

Abu Mas'ud (A.S.) narrated that Allah's Messenger said:

"The sun and the moon do not eclipse because of someone's death but they are two signs amongst the signs of Allah. Whenever you see these eclipses invoke Allah, pray, exclaim, (Allah is Most Great) and give charity."

'A'ishah (A.S.) narrated that, "There was a solar eclipse during the life-time of Allah's Messenger (PBUH). The Prophet (PBUH) led the people in prayer, and stood up and performed a lengthy recital during the prayer. Then bowed for a long while (made a long *Ruku*). He stood up again and performed another long recital of the Qur'an, but this time the period of standing (*Qiyam*) was shorter than the first one. He bowed again for a long time but shorter than the first one (*Ruku*), then he prostrated and prolonged the prostration. He did the same in the second *Rak'ah* as he did in the first and then finished the prayer. By then the sun (eclipse) had cleared. He delivered the *Khutbah* (sermon) and after praising and glorifying Allah, he said:

"The sun and the moon are two signs from amongst Allah's signs and they do not eclipse because of the death or life of anyone. Therefore, whenever you see an eclipse, remember Allah and say Takbir (exclaim, Allah is Most Great), pray and give Sadaqah (charity)."

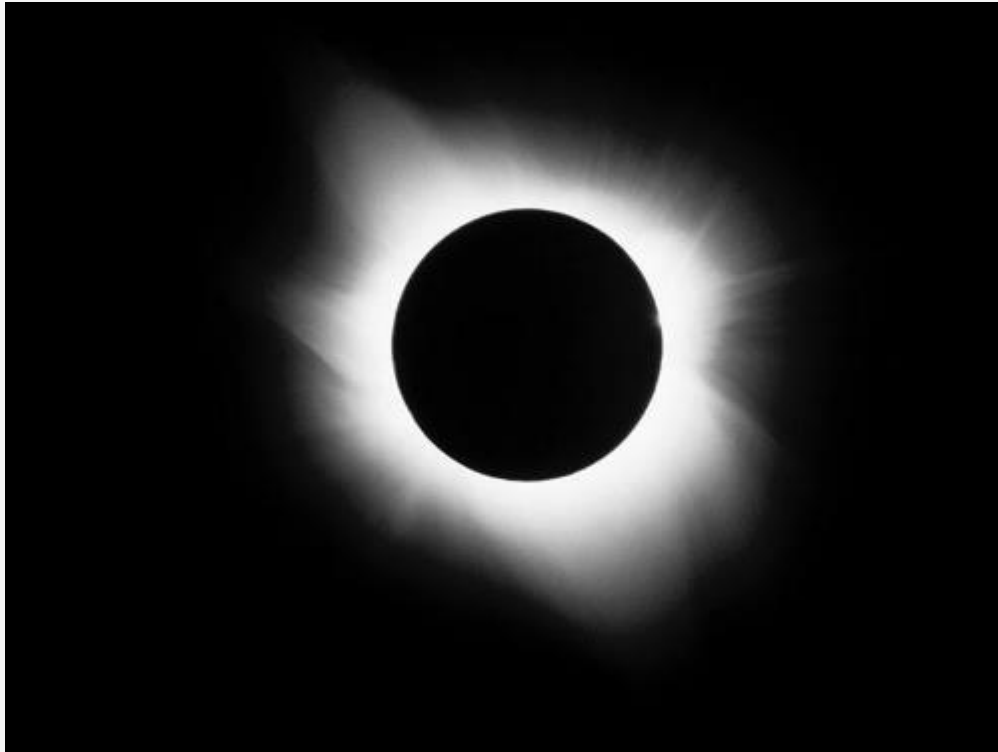
Explanation of the Hadith

A solar eclipse occurs when the moon passes between the sun and the earth, which causes a total or partial solar eclipse. A total eclipse takes place in a limited zone on that part of the earth directly facing the sun, at which the sunlight dims to resemble bright moonlight within a few minutes. To the north and south of this band or zone, a partial eclipse takes place. The part of the sun, which eclipses keep getting smaller as we get away from the total eclipse band towards the direction of the two poles.

The Prophet (PBUH) says in this Hadith:

"The sun and the moon do not eclipse because of the death or life (i.e. the birth) of someone but they are two signs amongst the signs of Allah."

This means that they are two cosmic phenomena, which frequently occur, regardless of the death or life (i.e. birth) of anyone, contrary to what some people used to claim in the Arab Peninsula and other parts of the world. They used to relate the occurrence of these cosmic phenomena to the birth or death of a great person. The Prophet (PBUH) in this Hadith totally denies all of these superstitions, and assures that they are cosmic phenomena, which recur frequently.



Islam deals with ECLIPSE as cosmic phenomena

Science has proven that the moon is followed by a conical shadow, called the umbra, as it blocks the sunrays. In its movement around the earth, the moon's conical shadow passes along with it. At the time of conjunction, which occurs once every lunar month, the moon falls exactly in the middle between the sun and the earth, thus blocking its light totally or partially. Nevertheless, in most of the lunar months, the moon's shadow does not reach the earth, while passing between it and the sun and in such case the sunlight is not blocked. Hence, no eclipse takes place. That is why total solar eclipses are very rare. Sometimes during a solar eclipse the moon falls in the middle between the earth and the sun, and the visible sun narrows to a thin crescent, and the corona appears. At the moment before totality, brilliant points of light, called Baily's beads, flash out. When the total eclipse takes place, the sky becomes completely dark and the stars become visible in the middle of the day. So in a few minutes, broad daylight turns into what looks like the night, which causes a feeling of panic and depression, not only for human beings, but for all creatures. Birds shelter in their nests, and animals hide in their dens, or get into a state of cautious stillness.

As for the lunar eclipse, it takes place when the earth, being between the sun and the moon, casts a long, conical shadow, called the umbra, with an area of partial shadow called the penumbra around it. This is a phenomenon, which can be observed from all parts of the earth. In most months, the moon passes above or under the umbra, the conical shadow of the earth, and does not enter it. Thus, the lunar eclipse does not take place. During the solar eclipse, the solar energy that reaches the earth decreases and hence the temperature of the earth drops. However, during the lunar eclipse, the solar energy, which reaches the earth increases, causing the temperature of the earth to relatively increase for a few minutes. Since these phenomena are very accurately calculated, the earth is exposed to extreme dangers that only Allah knows how grave they are. That is

why the Prophet (PBUH) asked Muslims to invoke Allah, the Almighty, praise Him, exclaim, "Allah is Most Great", and glorify Him. Moreover, the Prophet asked Muslims to pray and pay charity, praying that Allah will protect the earth and its inhabitants from these dangers.

This is the reason why the Prophet (PBUH) said in other narrations of the same Hadith: "*Rush to prayer*" and in another narration he said:

"These signs sent by Allah do not occur because of the life or death of somebody, but Allah frightens His worshippers with them. So when you see anything thereof, rush to invoke Allah, pray to Him and ask for His forgiveness."

One cannot help wondering how the Prophet (PBUH) could attain such accurate scientific facts, more than fourteen hundred years ago, at a time when people were up to their ears in superstitions and myths. It really is an explicit proof of the Prophet's Divine Message.

Sunnah & Science

By: Dr. Zaghloul El-Naggar

THE SUN: NEVER CEASE NOR DISAPPEAR

Ibn 'Abbas (R.A.) narrated that the Prophet (PBUH) was asked: "Where does the sun set, and where does it rise from? The Messenger of Allah (PBUH) answered, "It is going in a (nonstop) regular motion; it does not cease or disappear. It sets in one place and rises in another, and sets in another place and rises elsewhere and so on. So, some people would say the sun has set and others would say it has just risen (at the same moment)."

Explanation of the Hadith

This hadith refers to the fact that there is a continuous alternate sunrise and sunset on earth. This could only take place if the earth is spherical or spheroid, and is, at the same time,

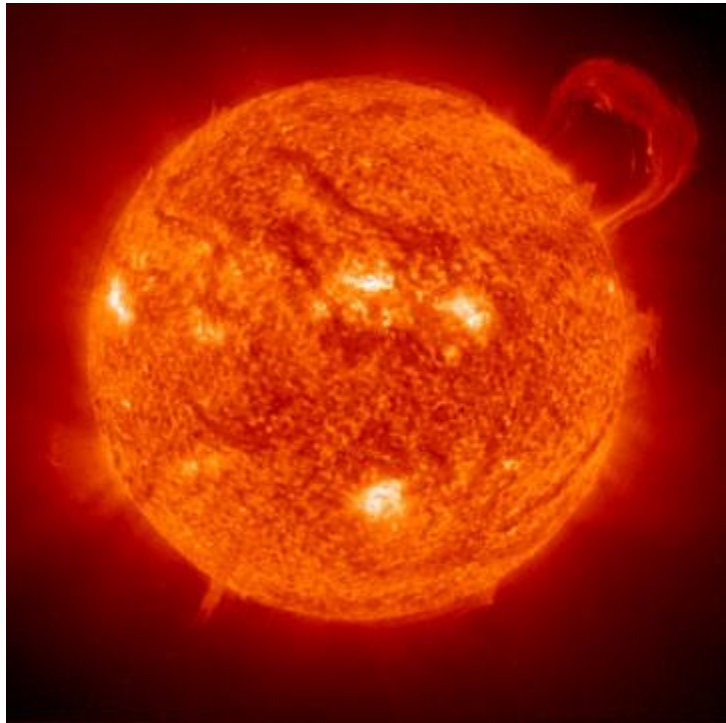
continuously rotating round its

axis facing the sun. This motion pattern leads to the continuous alternation of day and night on its surface, until life on earth comes to an end, i.e. until the Day of Resurrection.

One of the most prominent phenomena linked to this spherical shape of the earth, is that there are different places of sunrise and sunset for different zones of the globe. Each of the sun, the moon and other celestial bodies, sets somewhere in the globe and rises in another. They are all rotating, regularly, in fixed orbits, which they never leave or depart from. Truly, Allah says:

(...They all float, each in an orbit.) (Surat Ya-Sin: 40).

The Messenger of Allah (PBUH) talked about all these cosmic facts in such accurate scientific style at a period of time when people thought that the earth was flat and stationary. This is definitely one of the signs, which testifies to the truthfulness of the message of Muhammad (PBUH). For sure, no one in the Arabian Peninsula at the time of revelation, and for centuries to follow realized the fact



that the earth is spherical and that it rotates around its axis facing the sun. Needless to say that at that time, no one was able to perceive the real or the apparent motion of the moon, the sun and other celestial bodies, as Arabia was but a simple and primitive environment.

The Glorious Qur'an refers to the spherical shape of the earth and its axial rotating, and to its revolving in its orbit around the sun. The Qur'an refers to these issues in many verses but in a subtle implicit way which may not astound the Bedouins in the desert of the Arabian Peninsula at the time of revelation, but still keeps the scientific fact in context.



Sun does not cease or disappear

Among these verses are the following:

Allah the Almighty says:

(He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the oft-Forgiving.) (Surat Az-Zumar (The Groups):5)

1. The Glorious Qur'an also confirms in more than one verse that the earth is "spread out" without ending at an edge. This could only be possible if the earth is spherical or spheroid, as the spherical shape is the only shape, which could endlessly be spread out or extended. For example, Allah the Almighty says: (And it is He Who spread out the earth, and placed therein firm mountains and rivers...) (Surat Ar-Ra'd (The Thunder): 3)

2. The same fact is also assured when the Qur'an refers to the East and the West in different forms. First in the singular, then in the dual form by indicating that there are "Two Easts and Two Wests", and in the plural form by referring to "Easts and Wests". This also emphasizes the fact that the earth is spherical and that it rotates round its axis while facing the sun. These verses also emphasize the fact that the Earth is tilted on its axis and that it does not orbit the sun in a perfect circle.

3. The fact that the earth is spherical in shape is also emphasized by the verses referring to the alternation of night and day. The Glorious Qur'an indicates how Allah makes the 'Night overlap (Kawwar) the Day and the Day overlap the Night' (Surat Az-Zumar: 5). Among the verses that indicate the spherical shape of the earth is the one referring to the passing away of the mountains in the same way the clouds do:

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds...) (Surat An-Naml (The Ants):88)

All of the above facts mentioned in the Qur'an have urged Muslims, at the time of the Abbasid Caliph al-Ma'mun, to measure the circumference of the earth very accurately. Their motive was the firm belief that the earth is spherical and that it rotates around its axis facing the sun. Moreover, the Muslim scholar and scientist "al-Bayyruni" divided the earth into lines of longitude and latitude, in his book: "Tahdid Nihayat al-Amakin li Tas-hih Masafat al-Masakin," which he wrote in 416 A.H (about 1040 A.C.).

The source of all this knowledge is the illuminating signs that are mentioned in the Qur'an and Sunnah of the Prophet (PBUH), and each of them testifies to the truthfulness and the Divine nature of the Message of the last of the Prophets and Messengers. This accurate scientific knowledge could not be obtained except for a Divine Revelation.

Sunnah & Science

By: Dr. Zaghloul El-Naggar

THE MOON CLEFT ASUNDER

Anas ibn Malik (A.S.) narrated that the people of Makkah asked the Prophet (PBUH) to show them a miracle , so he showed them the splitting of the moon , into two distinct parts , that they even saw the mountain of Hira' between them.

Explanation of the Hadith

This incident was narrated by a number of the companions of the Prophet (PBUH), among them were: 'Abdullah ibn 'Umar, 'Abdullah ibn Abbas and others. The Indian and Chinese calendars have recorded the incident of the splitting of the moon.



Artistic impression of moon splitting by Prophet Muhammad (SAAS)

A few years ago while I was giving a lecture at the Faculty of Medicine at Cardiff University, in Wales, a Muslim asked me a question about the verses at the beginning of Surat al-Qamar (the moon), about the splitting of the moon, and whether it is considered as one of the scientific signs which are mentioned in the Qur'an and whether there is any scientific evidence discovered to explain this incident.

My answer was that this incident is considered one of the most tangible miracles, which took place to support the Prophet (PBUH) when he was challenged by the polytheists and disbelievers of Quraish, showing them this miracle to prove that he is a Messenger of Allah. Anyway, miracles take place as unusual incidents that break all regular laws of nature. Therefore, conventional science is unable to explain how miracles take place, and if they were not mentioned in the Qur'an and in the Sunnah of the Prophet (PBUH), we would not have been obliged to believe in them. Therefore, we believe that the incident of the splitting of the moon took place exactly as the words of Allah Glorified be Who says:

{ The Hour has drawn near , and the moon has been cleft asunder . And if they see a sign, they turn away, and say: (This is continuous magic). They belied (this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)]. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not. } (Surat Al-Qamar (The Moon): 1-5)

When I finished my speech, a British man from the audience named Dawud Musa Pidcock, leader of the British Muslim Party, asked to add something to my answer.

He said: "It is these verses, at the beginning of surat al-Qamar that made me embrace Islam in the late seventies." This occurred while he was doing extensive research in comparative religion, and one of the Muslims gave him a copy of translation of the meanings of the Qur'an. When he opened this copy for the first time, he came across Surat al-Qamar, and he read the verses at the beginning of the surah, and could not believe that the moon had split into two distinct parts and they were rejoined, so he closed the copy of the translation and kept it aside.

In 1978 Mr. Pidcock was destined by Allah's Will to watch a program about space journeys, in which the well-known British announcer Jamed Burke, received three of the American space scientists. During the debate, the announcer kept criticizing the immoderate spending by NASA (millions of Dollars) on space projects, while there are millions of people on earth suffering from starvation, diseases and ignorance. The answer of the space experts came to assert that it was these journeys that made it feasible to develop important technology applied in medical diagnosis and treatment, industry, agriculture, and many other fields. During this debate, they referred to the first time that a human being landed on the surface of the moon, and how this trip cost more than \$100 million dollars. The scientists went on to say that this journey proved a scientific fact, that if they had spent several times as much as they did to convince people with it, no body would have believed them. This fact was that the moon had been split a long time ago and rejoined, and there is a lot of concrete evidence on the surface of the moon to prove this.



This oblique view of the Moon's surface was photographed by the Apollo 10 astronauts in May of 1969. Center point coordinates are located at 13 degrees, 3 minutes east longitude and 7 degrees, 1 minute north latitude. One of the Apollo 10 astronauts attached a 250mm lens and aimed a handheld 70mm camera at the surface from lunar orbit for a series of pictures in this area.

Mr. Pidcock went on to say : " When I heard this , I jumped off my chair , and said this is a miracle which took place fourteen hundred years ago to support

Muhammad , and the Qur'an narrates it in such a detailed way . After this long period and during the age of science and technology, Allah employs people (non-Muslims) who spent all this money for nothing but to prove that this miracle had actually happened. Then, I said to myself, this must be the true religion, and I went back to the translation of the meanings of the Qur'an, reading it eagerly. It was these verses at the opening of surat al-Qamar that lie behind my reversion to Islam."



**The Hour has drawn near , and the moon has been cleft asunder)
(surat Al-Qamar (The Moon): 1-2)**

This happens at a time when some Muslims claim that the splitting of the moon has not yet taken place, and that it is one of the signs of the Hereafter as the opening of the surah says: { The Hour has drawn near. } They are oblivious to the fact that the Prophet (PBUH) said in a hadith narrated by Imam Muslim , on the authority of Sahl ibn Sa'd that Sahl said : "I heard the Messenger of Allah (PBUH) say :

"I and the Last Hour are (close to each other) like this (and he pointed by joining his forefinger, (one) next to the thumb and the middle finger (together))."

Those who deny the incident of the splitting of the moon, use incorrect evidence to support their opinion as they use the verse in surat al-Isra:

{And nothing stops Us from sending the evidences (proofs , signs) but that the people of old denied them. }

(Surat Al-Isrâ' (The Journey by Night): 59)

This verse is not used in the right context since many perceptible signs and miracles took place during the noble life of the Prophet (PBUH).

Peace and blessings of Allah be upon the seal of Prophets (PBUH) , for whom Allah made the moon split into two parts , twice , as an honor for him and to raise his rank and support his message (among his people) , and left for us a concrete evidence to prove that this splitting did actually take place .

Sunnah & Science

First 2 of the 10 Commandments

I am the Lord thy God, Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven images.

SURAT AL IKHLAS (MAKKAH)

1) Say he is Allah one & only

(2) Allah, the eternal, absolute

3) He begets not, nor is he begotten

(4) And there is none like unto him (Al-Quran)

The original

quran is 100% accurate in the Arabic language & its 1 only. But in English there are couple of translations of the same 1 arabic quran. so if some 1 wants to understand the quran properly he should read it in couple of translations of the same 1 arabic quran & learn some Arabic to understand the quran more accurately.

Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham, Noah, Moses, Jesus & Muhammad because it's the only true religion from God Allah.

ISA "Jesus", the prophet of Islam

Introduction

MARYAM, THE MOTHER OF ^ISA (Jesus)

THE BIRTH OF ^ISA (Jesus)

EARLY LIFE OF PROPHET ^ISA (Jesus)

THEREVELATION OF PROPHETHOOD

THE INJIL (BIBLE)

THE ASCENSION OF PROPHET ^ISA (Jesus)

PROPHET ^ISA'S (Jesus) DESCENT TO EARTH

CONCLUSION

Introduction

Allah sent many messengers to the humans as a mercy from Him. Allah sent them all to teach the people what is the correct and acceptable worship of Allah--their Creator and the Creator of everything. All the prophets of Allah, the first of whom was Adam and the last of whom is Muhammad, came with one Religion--Islam, one creed--the belief in the Oneness of Allah. They all taught that Allah is attributed with all the perfect attributes and that He does not resemble any of His creations. They taught what Allah ordered us to perform with and refrain from in this life. They taught there is the Judgment Day in which each one of us will be judged as to whether or not we fulfilled our obligations in this life. None of them taught their people what contradicts the belief in the Oneness of Allah. Each one of them ordered their followers to believe in the rest of the prophets. Imam al-Bukhariyy related that Prophet Muhammad, *sallallahu alayhi wa sallam*, said:

which means: << The prophets are like brothers from the same father with different mothers. Their Religion is one although their Shari'ah (rules of the Religion) differed. I am the most deserving of Prophet ^Isa. There was no other prophet between us.>>

Allah revealed Prophet ^Isa (Jesus) as the messenger before Prophet Muhammad. He was one of the five best messengers of Allah, called *Ulul-'Azam*, those with the highest status, who were the most patient. He was ^Isa, the son of Maryam, the daughter of ^Imran, from the sons of Israel. Prophet ^Isa, as all the prophets, was truthful in what he conveyed from Allah, and although today we follow the Shari'ah of Prophet Muhammad, Muslims respect, love, and believe in ^Isa and in his prophethood.

MARYAM, THE MOTHER OF ^ISA (Jesus)

Maryam (Mary), the mother of ^Isa, was a pious Muslim woman from the offspring of Israel during the time of Prophet Zakariyya. Prophet Zakariyya was a prophet of Allah revealed to convey to the people to follow the Shari'ah revealed to Prophet Musa. In the Qur'an there is a chapter named Maryam referring to Maryam (Mary), the mother of ^Isa. This chapter talks about Maryam: her birth, her story, and the birth of Prophet ^Isa, and other things.

Maryam's mother conceived and delivered *Maryam* when she was an old woman, at an age when women usually can no longer have babies. One day *Maryam's* mother saw a bird feeding its young and she longed for a baby herself. She made a supplication to *Allah* to bless her with a child and vowed that she would make him a servant for the Holy House in Jerusalem, dedicated for worship, because she thought the child would be male. *Allah* answered her supplication and *Maryam's* mother conceived and delivered a baby girl. She named her "*Maryam*" and asked *Allah* to protect her and her offspring from evil.

Since *Maryam's* father had died, Prophet *Zakariyya* (who was the husband of *Maryam's* sister) became *Maryam's* guardian. From him, *Maryam* learned the Religion. She grew up as a righteous, pure, and pious Muslim woman worshipping *Allah* and endeavoring greatly in performing obedience to Him. Before she turned fourteen (14) years old, *Maryam* was a *waliyyah* (a very pious woman with a special status). She became the best of the women in the world. It is mentioned in the *Qur'an* that the angels said *Allah* chose *Maryam* and preferred her to the other women of the world. (*Al Imran*, 42-43).

THE BIRTH OF [^]ISA(Jesus)

Ibn Jarir and others narrated that one day *Maryam* ran out of water. She asked her cousin, *Yusuf*, the son of *Ya[^]qub* to go with her to get some. He declined, saying he had his sufficiency for that day, so *Maryam* went to fetch water alone. There, she found *Jibril*, whom *Allah* had sent to her in the shape of a man. Thinking he was a human who might harm her, she asked refuge with *Allah* from him. *Jibril* told her, "I am the Messenger of your Lord to you. I was sent to give you a pious child who is pure from sins." *Maryam* told him, "How would I have a son? I have no husband, and I am not an adulterer or a fornicator." *Jibril* told her, "Creating a son without a father is an easy matter to *Allah*. *Allah* will make him a sign for the people and an indication of the Power of *Allah*. He will send him as a mercy from Him and an endowment to the one who follows him and believes in him. Creating him is a matter *Allah* willed and destined, so it will not be blocked or changed."

Jibril blew the soul of [^]Isa into *Maryam* and [^]Isa's soul entered into her womb. *Maryam* became pregnant with [^]Isa, peace be upon him. There is a difference of opinion as to the term of her pregnancy, some said nine months, some said eight, and some said other than that. However, when the signs of pregnancy became apparent on her, her cousin, *Yusuf* the Carpenter, was disturbed and did not know how to interpret that matter. If he wanted to accuse her he would remember how pious she was. If he wanted to declare her innocence, he would see the signs of pregnancy. So he decided to open the subject with her. He asked her, "Tell me, would plants grow without seeds? Would trees grow without rainfall? Would there be a child without a male?" To all these questions *Maryam* said "Yes." Then she asked him, "Did you not know *Allah* made the plants emerge without seeds the day He created them? Did you not know *Allah* created the trees the first time without rain? Did you not know *Allah* created *Adam* and *Hawwa'* (Eve) without a father or a mother?" *Yusuf* knew all these things and when she responded in this way, he felt assured of her innocence and that this was something special given to her by *Allah*.

When the signs of her pregnancy became apparent, *Maryam* went away from her people. The pangs of birth led her to the trunk of a dead palm tree. Out of her shyness from the people, and fearing they would accuse her of having done something ugly, she wished she was dead and not a trace of her could be found. *Jibril* called to her, comforting her. He told her *Allah* made a small river run under her from which she could drink, and should she shake the trunk of the dead palm tree next to her, it would turn green and moist dates would fall down from which she could eat and be nourished. *Jibril* told her when she faces her people with her son to tell anyone who questions her about him that she had made a vow not to talk to any human for that day. That day, *Maryam* gave birth to her son, [^]Isa, peace be upon him. Forty (40) days later she carried him back to her people. They accused her of having fornicated. In response, *Maryam* pointed to her son, meaning to tell them to talk to him. They were angered at this and thought she was mocking them by asking them to speak with a 40-day old baby lying in a small cradle. At this, *Allah* made [^]Isa speak. He said:

which are verses 30-33 of *Surat Maryam* and mean: [I am a slave of *Allah*. He will reveal the Book to me and make me a prophet. He blessed me wherever I am. In the rules revealed to me there will be a special attention given to Prayers and

Zakat. Allah predestined that I will be kind to my mother and not a tyrant with a bad ending. Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.] When Maryam's people heard that, they refrained from harming her or Prophet Zakariyya, about whom they had made ugly accusations. After Baby Isa spoke these words, he did not speak again until he became at an age when children normally begin to speak. Isa's speaking from the cradle was a preparation and a sign of his creed and coming prophethood, when he would call the people to believe in Allah, the One Who does not have a partner and to believe in the message of Isa--that he was the slave and messenger of Allah. The first words he spoke were, "I am a slave of Allah."

EARLY LIFE OF PROPHET ISA(Jesus)

Lady Maryam took Isa to Egypt where they stayed for a period of time. Then they returned to the countries of *ash-Sham*--to a city known as *an-Nasirah*. Isa, peace be upon him, studied the Torah in the schools and memorized it. He spoke Syriac, the language of the people of Palestine at that time, and the language in which the Heavenly Book, called the *Injil*, was revealed to him. He was a pious worshipper of Allah, following the rules of the Torah revealed to Prophet Musa.

THE REVELATION OF PROPHETHOOD

Allah sent the Revelation of Prophethood to Isa when he was thirty years old. Allah revealed to him new laws which abrogated some of the laws revealed to Prophet Musa. Prophet Isa conveyed the revelation to the people and called them to believe in his message.

Prophet Isa, like all the prophets of Allah, performed miracles. Allah sent all the prophets with miracles as a proof to their prophethood, so the people would witness, know about them, and believe in their prophethood. Many of Prophet Isa's miracles were in curing illnesses, to be a stronger proof of his truthfulness, since the people at his time were famous for being knowledgeable in the field of medicine. Prophet Isa cured those with seemingly incurable illnesses. Prophet Isa cured a man afflicted with leprosy. He put his honorable hand on the face of a man who was born blind and cured his sight. Once Prophet Isa supplicated to Allah to bring back to life one person who had died and was being carried to the burial place, and Allah brought this person back to life.

Prophet Isa had other kinds of miracles also. He formed the shape of bats from clay and then they would fly away a distance. One of the miracles of Isa is mentioned in the *Qur'an* in *Surat al-Ma'idah*, Verses 112-114, which tells about one time when Prophet Isa and the people who were with him reached to a place where there was not enough food for all the people with him. The students of Isa asked him to supplicate Allah for food which would come down on them from the sky. Isa made supplication to Allah and the angels brought down the food on a piece of material before the eyes of the people. Hundreds and hundreds of people ate from that food, and there was no sign the food had diminished in quantity. This miracle increased the belief of the believers. The blasphemers however, claimed Isa had performed sorcery on their eyes.

After his revelation, Prophet Isa lived on earth for about three years. He used to travel from place to place calling people to the proper worship of Allah. He was so detached from the worldly matters that he did not worry that he did not have a house to return to at night. He used to sleep wherever the night would fall on him, whether he was in an open land or in a sheltered place. He wore clothing made out of unwoven wool. He ate from the raw plants of the earth, without desiring to cook them. He did not marry or have children.

THE INJIL(BIBLE)

Isa received a Heavenly Book, the *Injil*, which contained the *Shari'ah*, (rules of the Religion) revealed to him. In it was the prohibition of associating partners with Allah. In it was the prohibition to consume the usurious gain (*riba*), pig meat, blood, and the meat of animals not slaughtered properly. It contained the order to perform the Prayer (with bowing and prostration) twice a day. It had the order to fast (but other than the month of *Ramadan*), and the order to perform *taharah*. Prophet Isa came with a *Shari'ah* that contained making permissible some of the things which had

been forbidden upon the children of Israel in the Torah. Although what is called "The Bible" today contains some true stories of Prophet ʿĪsā, it does not contain the true *Injil* which was revealed to him.

THE ASCENSION OF PROPHET ʿĪSĀ(Jesus)

When Prophet ʿĪsā was 33 years old, the blasphemers among the offspring of Israel plotted to kill him, but Allāh saved him from their harm. *Ibn AbiḤatīm* and *an-Nasaʿiyy* narrated from the route of *Ibn ʿAbbās* that he said:

Prophet ʿĪsā was in session with twelve of his elite companions in a house. He told them that among them would be who would blaspheme in the future. Then he asked them, "Who among you would want to be made to look like me, be killed in my place, and be my companion in Paradise." The youngest among them stood up and said, "Me." Prophet ʿĪsā told him to sit, then repeated his same question. Again, the same young man said, "Me." Again, Prophet ʿĪsā told him to sit, then again asked the same question. After the same young man volunteered for the third time, Prophet ʿĪsā received the Revelation that this young man would be the one who would be made to look like him and killed instead of him. Prophet ʿĪsā was raised to the sky from an opening in the ceiling of the house. When the Jews came after Prophet ʿĪsā, they saw that young man, whom Allāh made to look like ʿĪsā. They took him, thinking he was Prophet ʿĪsā, and crucified him.

It should be noted here there are two widespread false stories about this matter. In one, it is claimed that one of ʿĪsā's students was paid a great sum of money to lead those Jews to

ʿĪsā however Allāh made him look like ʿĪsā, so they thought he was ʿĪsā and they crucified him. In another, it is said that the person killed in place of ʿĪsā was the leader of the Jews. Both of these stories are false.

After Prophet ʿĪsā was raised to the sky, his nation lived following his guidance, teaching, and methodology for two hundred (200) years. However, the nation of Prophet ʿĪsā did not remain steadfast to *Islām*. Three hundred (300) years after Prophet ʿĪsā was raised to the sky, those who were following the ones who had perverted the teachings of Prophet ʿĪsā became very numerous, and those who were truly following the Religion of *Islām* were few and weak. After some five hundred (500) years, none of the believing Muslims of ʿĪsā's nation were left. When Prophet Muḥammad was revealed, he was the only Muslim worshipping only Allāh from among the people of the earth.

PROPHET ʿĪSĀ'S(Jesus) DESCENT TO EARTH

Prophet ʿĪsā, peace be upon him, is still alive--in the second sky--worshipping Allāh. He will descend to earth before the Day of Judgment and his descent will be one of the great signs of the nearing of that Day. Prophet Muḥammad informed us ʿĪsā will descend to earth at a place on the eastern side of Damascus, with his hands on the wings of two angels. He will meet a group of Muslims getting ready to perform the Prayer, with the *Mahdiyy* as their *Imām*. The *Mahdiyy* will ask Prophet ʿĪsā to lead them in that prayer, however, ʿĪsā will ask the *Mahdiyy* to stand *imām* for them--as a sign that Prophet ʿĪsā will rule with the rules revealed to Prophet Muḥammad. After this one time, ʿĪsā will lead the people in prayers because he has a higher status than the *Mahdiyy*.

After he descends, Prophet ʿĪsā will rule the earth with the *Shariʿah* of Prophet Muḥammad, the *Shariʿah* Muslims are ordered to follow until the Judgment Day. He will break the cross, kill the pig, and abolish the *jizyah* (compulsory payment by the People of the Book to the Muslim state), because in the rules of Prophet Muḥammad the *jizyah* is only applicable until the descent of ʿĪsā. He will kill the *Dajjal*, an ugly, evil blasphemer who claims himself as God, and who misleads many people to blaspheme. Prophet ʿĪsā will perform *Hajj* and travel to visit the grave of the Prophet to salute him, and to greet him by saying, "*As-salamu ʿalaykum ya rasulAllāh*", as narrated by *Abu Dawūd at-Tayalisiyy* and others.

During his time, the people of *Yaʿjūj* and *Maʿjūj* will appear and cause great destruction to the earth and devastation to the Muslims. Prophet ʿĪsā will take the believers to Mount *at-Tur* to supplicate Allāh there to relieve them from these people. Allāh will answer their *duʿāʾ* and destroy all the people of *Yaʿjūj* and *Maʿjūj*. After that, Prophet ʿĪsā will rule the Muslims and there will be a time

when peace, comfort, and safety will prevail. Prophet ʿĪsā will live for forty (40) years on earth after he descends. He will marry and have children. Then, he will die and be buried. *ʿAdullāh Ibn Salām* said, "It is written in the original Torah that Prophet ʿĪsā will be buried next to Prophet Muḥammad" (in the chamber of Lady *ʿĀʾishah*).

CONCLUSION

Prophet [^]Is^a was a messenger of *Allāh* revealed to convey to the people the religion of *Islām* and to call them to worship *Allāh*, their Creator. Muslims believe in his prophethood and in his truthfulness in conveying that message. Prophet [^]Is^a is alive now, living in the second heaven, worshipping *Allāh*. He will return to earth before the Day of Judgment and will rule the world. Peace be upon this respected, honored and beloved Messenger of *Allāh*.

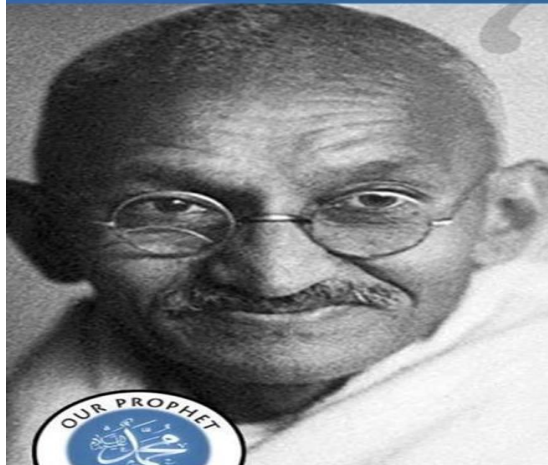
Praise be to *Allāh*, and *Allāh* knows best.

Verse #33 of *Surat Maryam* means: [Peace was on me the day I was born. Peace will be on me on the day I will die and on the day I am raised alive again.]

1


NON-MUSLIM VIEWS ABOUT
MUHAMMAD

PEACE BE UPON HIM



I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life.

Mahatma Gandhi



**The Quran and Modern Science:
Compatible or Incompatible?**

The Choice: Islam and Christianity

The Bible The Quran and Science

PART1B

Jesus Muhammad and the Bible

Information arranged and organized BY MR.FAISAL FAHIM

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ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR.ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

According to Islam the statements of the Torah and Bible which do not contradict but rather matches with Quran Hadith and Islam are accurate but other statements which goes against the teachings of Quran Sunnah prophet Muhammad pbuh and Islam are errors made by humans. So those are not from God. Muslims believe prophet Muhammad is mentioned in the OT and NT = Torah and Bible. But Jews and Christians deny it. So they follow the teachings of the Church and synagogue and do not follow what is written in their holy books.

1. MUHAMMAD (PBH) PROPHESED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet. If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after

Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbuh) will

fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

- i) Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.
[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]
- ii) Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.
- iii) Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)
Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbuh). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh). Words in the mouth: Prophet Muhammad (pbuh) was unlettered and whatever revelations he received from Almighty God he repeated them verbatim. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."
[Deuteronomy 18:18]
- iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).

p2 v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."

iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

2.

It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3.

Muhammad (pbuh) is prophesised in the book of Isaiah:

It is mentioned in the book of Isaiah chapter 29 verse 12: "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

4.

prophet Muhammad (pbuh) mentioned by name in the old testament:

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: "Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem." "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present. It's majestic plural noun like Elohim which refers to 1 God only. so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural. (Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament: Al-Qur'an Chapter 61 Verse 6: "And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!' "All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1.

John chapter 14 verse 16:

P3 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2.

Gospel of John chapter 15 verse 26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

3.

Gospel of John chapter 16 verse 7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the

Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos which means advocate or a kind friend rather than a comforter.

Paracletos is the warped reading for Periclytos. Jesus (pbuh) actually prophesised Ahmed by name. Even the

Greek word Paraclete refers to the Prophet (pbuh) who is a mercy for all creatures. Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Spirit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the

Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Spirit of Truth, spoken about in this prophecy refers to none other than Prophet Muhammad (pbuh). All quotations of the Bible are taken from the King James Version. Written By DR.ZAKIR NAIK.

112. Surah Al-Ikhlaas 1. Say (O Muhammad (ﷺ)): "He is Allah, (the) One. 2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). 3. "He begets not, nor was He begotten; 4. "And there is none co-equal or comparable unto Him." Quran (The punishment of raping a woman in Islam is death penalty)!!! If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. Quran.

In Quran, it says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may

p4

well ask, is there any man greater than he?[Lamartine, *Histoire de la Turquie*, Paris 1854 Vol. II, pp. 276-77.]

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression that he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in One God and Mahomet the Apostle of God., is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honors of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.[Edward Gibbon and Simon Ockley, *History of the Saracen Empire*, London 1870, p. 54.]

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, *Mohammad and Mohammadanism*. London 1874, p. 92.]

.It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.[Annie Besant, *The Life and Teachings of Muhammad*, Madras 1932, p.4]

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.[W. Montgomery, *Mohammad at Mecca*, Oxford, 1953, p. 52.]

Thomas Carlyle, struck by this philosophy of life writes “and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God.” The same author continues “If this be Islam, says Goethe, do we not all live in Islam?” Carlyle himself answers this question of Goethe and says “Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth.”

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Purity is half of iman (faith). ‘Al-hamdu lillah (praise be to Allah)’ fills the scales, and ‘subhan-Allah (how far is Allah from every imperfection) and ‘Al-hamdulillah (praise be to Allah)’ fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur’an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin.” It was related by Muslim.

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can’t, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each

p5 other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

Jesus preached in Aramaic, and parts of the Old Testament and much of the rabbinical literature were written in that language. "El-law" or "El-lawh" in Aramaic means "GOD", while "Eloi" in Aramaic means "My GOD" as Jesus used the word "Eloi" when he was put on

the cross and said "My GOD My GOD why have you forsaken me? (Eloi, Eloi, lama sabachtani?)....(Mark 15:34)"

In Arabic, "GOD" means "Allah", and "My GOD" means "Ilahi" or "Elahi" which is derived from the word "Allah".1. "elahh" is the way the word "hhla" (spelled from right to left as it is Aramaic) is pronounced.

2. The words "Elahh", "hhla (read from right to left)" and "Allah" all have the "h" letter and pronunciation in them.

3- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is p18 used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

4- The Aramaic word "hhla (read from right to left)", which is transliterated as "elahh" which means "GOD" is pronounced as "El-aw" as show above.

5- The Aramaic word "hla (read from right to left)", which is transliterated as "elah" which means "oak" is pronounced as "Ay-law" also as shown above.

6- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

7- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

If we pronounce the words "Allah" in Arabic and "Elahh (pronounced as 'El-aw')" in Aramaic, then we would hear almost the same exact word.

1-In the case of "Aalah" or "Aaloh" Aramaic slang pronunciation, it is almost the same as the "Allah" or "Allawh" Arabic slang pronunciation.

2- In the case of "Aalahaa" or "Aalohaa" Aramaic slang pronunciation, it is also almost the same as the "Allaha" or "Allawha" in the Arabic slang pronunciation. "Allah" would be pronounced as "Allaha" or "Allaha" in Arabic if it's used in the middle of the sentence. It can also be pronounced as "Allahi" or "Allahu" or "Allaho" depending on the grammar of the sentence.

3- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

"Son of God" means "Servant of God" in Hebrew. Bible agrees with Islam, not with pagan trinity: The sections of this article are: 1-Comparison between Hebrew and Arabic.2- "Son of God" is the same as "Servant of God" in Hebrew! 3- Articles with detailed proofs about "Son of God" means "Servant of God" in Hebrew.4- Conclusion.

1- Comparison between Hebrew and Arabic:In this article, I will prove that the Bible's "Son of GOD" translation is wrong, because it literally means "Servant of GOD" as Islam clearly defines it. I have shown sample evidence from Hebrew below. The following definitions were taken from:

<http://www.thebabycorner.com/pregnancy/babynames/find.php?sex=boy&begin=a>

Word	Hebrew or Arabic	English Translation
Abbott	Hebrew	Father
Abb	Arabic	Father
Abel	Hebrew	Breath or Son of
Abd	Arabic	Servant of or Slave of

Important Note: Since "Abd" means "Servant of" in Arabic, and "Abel" means "Breath of" in Hebrew, then this means "Abel" in Hebrew could also mean "Servant of" or "Creation of", since it literally also means "Breath of".

Word	Hebrew or Arabic	English Translation
Ben	Hebrew	Son of
Bin	Arabic	Son of (as in Osama <u>bin</u> Laden)
Benie Elohim	Hebrew	Sons of GOD
Beni	Arabic	People of (as in Bani Israel, People of Israel)

from: http://en.wikipedia.org/wiki/Son_of_God

Important Note: Since "Beni" in Arabic means "People of", then this means that "Benie" in Hebrew also means "People of" or "Group of", or "Belongings of", which was falsely translated as "Sons of" throughout the entire Bible!

"In the Apocrypha and Pseudepigrapha

This literature contain a few passages in which the title "son of God" is given to the Messiah (see Enoch, cv. 2; IV Esdras vii. 28-29; xiii. 32, 37, 52; xiv. 9); but the title belongs also to any one whose piety has placed him in a filial relation to God (see Wisdom ii. 13, 16, 18; v. 5, where "the sons of God" are identical with "the saints"; comp. Ecclus. [Sirach] iv. 10).

In Judaism, it is through such personal relations that the individual becomes conscious of God's fatherhood, and gradually in Hellenistic and rabbinical literature "sonship to God" was ascribed first to every Israelite and then to every member of the human race (Abot iii. 15, v. 20; Ber. v. 1; see Abba). In one midrash, the Torah is said to be God's "daughter" (Leviticus Rabbah xx.)"

(http://en.wikipedia.org/wiki/Son_of_God) **Important Note:** "filial relation to God" means that a person or creation has a special place in GOD Almighty's Sight. Also, "sons of God" being identical with "the saints" means that the term "son of God" is not an accurate one in the sense of being physically or biologically "part of GOD" or "Son of GOD" respectively as the trinitarian Christians falsely claim. Also, "In one midrash, the Torah is said to be God's "daughter", further proves my point that "Son of GOD" today in the English bibles don't mean more than a "Creation of GOD" or "Servant of GOD"; perhaps a very dear or special servant of GOD Almighty, as the Torah was also called "daughter of GOD".

2- "Son of God" is the same as "Servant of God" in Hebrew!"In modern English usage, the Son of God is almost always a reference to Jesus Christ, whom Christianity holds to be the son of the Christian God, eternally begotten of God the Father and coeternal with God the Father and God the Holy Spirit. Human or part-human offspring of deities are very common in other religions and mythologies, however. For example in the Epic of Gilgamesh, one of the earliest recorded legends of humanity, Gilgamesh claimed to be of both human and divine descent. Another well-known son of a god and a human is Hercules.

A great many pantheons also included genealogies in which various gods were descended from other gods, and so the term "son of god" may be applied to many actual deities as well."(http://en.wikipedia.org/wiki/Son_of_God) **Important Note:** So as we can see, the "Son of GOD" theory originally comes from pagan Greek origins. And since most of the Bible's New Testament was written in Greek, then it had been without a doubt negatively influenced by such pagan theology, where Jesus being called "Son of GOD" is literally interpreted today as "part of GOD" or the "Creator of the Universe".

"In the Hebrew Bible Israel is both a man (Jacob, the son of Isaac) and the nation that descended from him. Because of the shared name and organic identity, God speaks to the nation as though he were a single person. Israel is, in fact, God's son (Exod 4:22 — *beni vechori yisrael*; Deut 14:1 — *banim atem l'Adonai*; Jer 31:9 — *ki hayiti le'yisrael le'av*; Hosea 11:1 — *mimitzrayim qarati livni*). Israel's Father nurtures him to grow up and become a worshiping servant (Exod 4:23 — "Let my son go that he may serve me")."(<http://www.hebrew-streams.org/works/hebrew/eved-adonai.html>)

Important Note: Here we see when Israel became GOD Almighty's "son", he reached the point of being GOD Almighty's "servant". This means that "son of GOD" is nothing but a "Servant of GOD" as clearly defined in Islam. It doesn't at all mean that the individual is part of GOD Almighty, or he is GOD the Father Himself.

This is further proven in this quote:

"The Inner Son Rescues His People

Read together, these texts make clear that the Plan (etzah) is set in God's mind. He will use the anointed one

p7 — and his circle of faithful-to-God disciples — as his agent for bringing rebellious Israel back to his sonship calling.

**YHVH formed me from the womb to be His Servant,
to bring Jacob back to him,
in order that Israel might be gathered to Him.**

**It is too small a thing that you should be
my Servant to raise up the tribes of Jacob,
and to restore the preserved ones [netzurim] of Israel . . . (Isa 49:5, 6)**

It's worth noting that the apostles Paul and Barnabas quoted this passage in reference to themselves, as being members of the Messiah's Remnant Israel (Acts 13:46-48; cf. Luke 2:32).

Thus, within the writings of Isaiah we observe the tensions, paradoxes, and hopes for fixing what is broken — both within God's servant people and in the creation as a whole. To accomplish this there are two who serve the Lord, two with the title "Eved." "

(<http://www.hebrew-streams.org/works/hebrew/eved-adonai.html>)

Important Note: Again, we see that the Son of GOD's main responsibility is to Serve GOD Almighty and to Worship Him alone. So a Son of GOD is basically a Servant of GOD. Also, Jesus being called "Son of GOD" is also no different. Him being the "Son of GOD" means he is a Servant of GOD Almighty, or Abdallah, since "Abd" means "Servant of" and "Allah" means "GOD" or "The Supreme GOD Almighty above all gods".

3- Articles with detailed proofs about "Son of God" means "Servant of God":

Below are a list of articles that clearly prove from Hebrew resources that "Son of God" also means "Servant of God".

Article #1:

.(Emphasis below is mine) Is Jesus "God's Son" or "God's Servant?" Do you see a difference between these two Bible versions?

King James Version

Acts 3:25 - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3:26 - Unto you first God, having raised up **his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.

New King James Version

Acts 3:25 - You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.

Acts 3:26 - To you first, God, having raised up **His Servant Jesus**, sent Him to bless you, in turning every one of you away from his iniquities.

In the KJV, we find that Jesus is God's Son. In the NKJV, we find that He is God's servant. These are clearly not the same! The Greek word found in the text here is "pais". It can be used in Greek for either "son" or "servant." So which one is correct here? The solution is simple: look at the context in which it is used. In English, we have many words that can have more than one meaning. If a translator, going from English to another language, came across the word "bear," he would have a choice of meanings. But it wouldn't take rocket science to figure out which one to use. If the passage described a man with a heavy burden, the translator would understand that the man is going to "bear," or "carry" the burden. If, on the other hand, the passage described a hairy beast climbing a tree, the translator would understand the correct meaning here applies to a forest-dwelling animal that will eat nearly anything it finds. It's not really very hard.

Now look at the Bible passage above. What is being discussed?

"children of the prophets"

"covenant which God made with our fathers"

"in thy seed shall all the kindreds of the earth be blessed."

It's clear, isn't it? The passage is talking about "children," and "fathers" and "seed." The word "pais" means "son." But the New King James translators chose "servant." Why? They were not alone. The New

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World Translation, created by the Jehovah's Witnesses who deny the deity of Jesus, translated this word "servant" also. So do the NIV, ASV, NASB and other modern Bible translations. Could it be that these modern translators disagree that "pais" can be translated "son?" No, the NKJV committee translates this very word as "boy," "child" or "son" in Matthew 2:16; 17:18; 21:15; Luke 2:43; 9:42; and John 4:51. Yet they refused to translate the word as "son" in this powerful sermon where Peter presents Jesus as Messiah and Son of God. One has to ask, why were these translators so determined to deny the deity of Jesus in this passage? Is this a Bible you can trust with your eternal destiny?

Article #2

1.2.3.15 Jesus is God's servant All of mankind are the servants of God. If a man were to own another man then that man would be his servant. Obviously this servant would be held in a lower regard than this man's own children (or himself).

We do not usually find people telling their sons (or themselves): *"come here my servant,"* or *"Go over there my servant."* Let us compare this with what God has to say about Jesus (pbuh):

Matthew 12:18: *"Behold my servant, whom I have chosen."*

Acts 3:13(RSV): *"The God of Abraham, and of Isaac,.... hath glorified his servant Jesus."*

Acts 4:27(RSV): *"For of a truth against thy holy servant Jesus, whom thou hast anointed...."*

The Actual Greek word used is "pais" or "paida" which mean; "servant, child, son, manservant." Some translations of the Bible, such as the popular King James Version, have translated this word as "Son" when it is attributed to Jesus (pbuh) and "servant" for most everyone else, while more recent translations of the Bible such as the Revised Standard Version (RSV) now honestly translate it as "servant." As we shall see in later chapters, the RSV was compiled by thirty two Biblical scholars of the highest eminence, backed by 50 cooperating Christian denominations from the "most" ancient Biblical manuscripts available to them today. Chances are that no matter what your church or denomination you are able to name, that church took part in the correction of the King James Version of the Bible which resulted in the RSV.

The exact same word "pais" is attributed to Jacob (Israel) in Luke 1:54 and translated as "servant":

"He hath helped his servant Israel, in remembrance of his mercy;." It is also applied to King David in Luke 1:69, and once again, it is translated as "servant":

"....the house of his servant David;" (also see Acts 4:25).

However, when it is applied to Jesus (e.g. Acts 3:13, Acts 4:27), NOW it is translated as "Son." (notice that it is not only translated as "son" but as "Son".) Why the double standard? Why the dishonest translation techniques?

"And verily, among them is a party who twist their tongues with the Scripture that you might think that it is from the Scripture but it is not from the Scripture; and they say, 'It is from Allah' but it is not from Allah; and they speak a lie against Allah while [well] they know it!" The noble Qur'an, A'al-Umran(3):78

"The Messiah will never scorn to be a servant of Allah, nor will the favored angels. Whosoever scorns His service and is proud, all such will He assemble unto Him; Then as for those who believed and did good works, unto them will he pay their wages in full and shall increase them from His bounty. [But] as for those who were scornful and proud, He shall punish them with a painful torment, nor will they find for themselves other than Allah any ally or champion" The noble Qur'an, Al-Nissa(4):172-174

4- Conclusion: As we've seen above, in Hebrew, "Son of God" can also be translated as "Servant of God", which literally means "Abdallah" in Arabic. Abd = Servant, and Allah = Allah, or the Supreme GOD Almighty that is above all gods. So, Jesus being called "Son of God" does not mean anything about him being part of GOD or GOD Almighty Himself. It simply means "Servant of God" since Jesus existed among Jews and preached the Gospel to them. Allah Almighty said: "And they say: "(God) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour. (The Noble Quran, 21:26)"

Information arranged and organized by Faisal Fahim

Some hadiths (teachings of prophet Muhammad) (pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs." Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said,

"There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing." Source: Sahih Bukhari 6805 Grade: Sahih (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise." Source: Sunan Abu Dawud 1572 Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you." Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "Are you in the same position as I left you?" She said yes. The Prophet said, "I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words." Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah. Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just." (60:8) Sufyan added, "Allah said: There has come to you the best example in Abraham, (60:4) and Abraham said to his father: Peace be upon you." (19:47) Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Most of the sins of the children of Adam are on their tongues." [At-Tabarani, Mu'jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe." Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people." Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to

Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a women is ready to give birth; her family does not know when she will give birth but it could be any day or night." [Musnad Ahmad, Number 3546, Sahih]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it." Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just." Source: Sunan Abu Dawud 4336

"God is Kind and likes kindness in all things." Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen, #633); Sunan Ibn Majah, #3684 The people will be resurrected

(and judged) according to their intentions." Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those

who have the best manners and character." Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns." Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor." Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire." Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers." Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world." Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

PART 2

Allah Quran And Science

P1

BY MR.FAISAL FAHIM

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ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR.ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people." Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." Source: Sahih Muslim 47

Surat Al-'Ikhlaṣ (The Sincerity)

Say, "He is Allah, The Only One,

"Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

"He begets not, nor was He begotten;

And to Him none could be co-equal or comparable unto Him."

Introduction :Surah Al-Fatiha (The Opening) al Quran) In the name of Allah, the Beneficent, the Merciful Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful. Owner of the Day of Judgment, Thee (alone) we worship; Thee (alone) we ask for help. Guide us on the straight path,

The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray.

(1 : 1-7)

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

Errors of Christianity and Judaism (See Genesis 1: 1 - 31) Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water

appeared on earth on its first day, then the appearance of the plants

on its third, and the animals on the fourth and the fifth days.

The biblical order of the appearance of the creations contradicts the findings of geologic history. The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.

Scientifically, saying that the creation of the earth was before the

P2 creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising!

In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations were millions of years before the presence of man.

Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, "The sun also arises, and the sun goes down, and haste to its place where it arises." (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.

The author of that verse was not Allah (S.W.) the Omniscient, who says, "He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)" (Holy Quran, Surah 39, Az-Zumar – 5)

Describing Allah (S.W.), the Torah says that He is "That shaketh the earth out of its place, And the pillars thereof tremble".

(Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, "Where were you when I put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. "For the pillars of the earth are Lord's, and he hath set the world upon them." (1Samuel 2: 8).

The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.

Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, "All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ". (Ecclesiastes 1: 7)

Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See 1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.

These errors and others testify that this book is not the word of Allah

The word of Allah (S.W.) does not err, nor teach people lies or error And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (if there are any) besides Allah, If your (doubts) are true. But if ye cannot –And of a surety you cannot. then fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith." [Al-Qur'aan 2:23-24] Do not the Unbelievers see that the heavens and the earth Were joined together (as one Unit of Creation), before we clove them asunder?" [Al-Qur'aan 21:30]

p3 The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! Allah mentions big bang in Quran! Scientists say that before the galaxies in the universe were formed, celestial

matter was initially in the form of gaseous matter "Moreover He Comprehended In His design the sky, And it had been smoke: He said to it And to the earth: 'Come ye together, Willingly or unwillingly They said:We do -Quran41:11

THE QURAN ISNT A BOOK OF SCIENCE IT'S A BOOK OF SIGNS FROM GOD!

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

THE SUN ROTATES"It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course." [Al-Qur'aan 21:33]

"It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD"And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing." [Al-Qur'aan 36:38]

THE EXISTENCE OF SUBATOMIC PARTICLES"The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'" [Al-Qur'aan 34:3]

BARRIER BETWEEN SWEET AND SALT WATERS"He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20]

"It is He Who has Let

free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53]

FRUITS CREATED IN PAIRS, MALE AND FEMALE

"And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3]

EVERYTHING MADE IN PAIRS"Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36]

FOETUS PROTECTED BY THREE VEILS OF DARKNESS

"He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness." [Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

- (i) anterior abdominal wall of the mother
- (ii) the uterine wall
- (iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the

P4 sperm Into a clot of congealed blood; Then of that clot We made A (foetus) lump; then We Made out of that lump Bones and clothed the bones With flesh; then We developed Out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14]

"Do not the Unbelievers see That the heavens and the earth Were joined together (as one Unit of Creation), before We clove them asunder?" [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word dhukhan which means smoke.

"Moreover, He Comprehended In His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly The Qur'aan and Modern Science: Compatible or Incompatible? or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the

Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

It is mentioned in the quran 1400 years ago even before scientists found the genetic similarities of monkeys ,apes & humans. what scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of god & it has the information of past,present& future.God reveled to prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some.But still quran is 1 great source of information from God. Because of their constant defiance and blasphemy of GOD Almighty's Divine and Holy Words, not all jews but some Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: "Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" The Noble Quran, 5:60

Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans . Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist.But the quran already has the answer because the quran is more superior than science & it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN

Quran is not a copy of anything & there is no evidence to say such.statements in quran are against torah&bible.torah & bible has so many errors. & acording to sciense 80%of quran matches with sciense&other 20%of quran sciense doesn't have answers maybe it will take couple of hundred years to find out for sciense.acording to historians original bible doesn't exist anymore. Acording to islam torah&bible were books of allah but humans have destroyed their originality. so quran is the last &final word of god allah &Muhammad is the last&final messenger of allah. Quran is not copy of anything and its 100% word of god in islam. According to sciense torah &bibles statements have errors &Qurans statements are accurate &word of god is accurate.

P5 To say that there is no god or there is they both should be based on facts and evidences. Just like stating Mr.X doesn't exist just because of lack of evidence. It doesn't prove that he doesn't exist. So if my neighbor Mr.X goes missing and police finds no evidence about him we can't just say he never existed! Humans have been part of this world about 6 million years according to some scientists. 1 million years ago there was no evidence for germs but they did exist! Still we are not sure whether aliens exist or not. The universe is like an ocean and the world is like a dust so what science has discovered it is not enough to make a scientific 100% proven statement that there is no god at all and science will never find god. If god exists science will be advanced enough 1 day to discover its mystery and it might take billions of years of research. But until then the claim of that there is no god is equally a blind faith as claiming that there is god for sure! So the best statement a logical person or a scientist could make is this that we don't know yet. Because science has yet to find much more than what we have now.

Even if 1 says the universe came from nothing that will contradict science because some scientists claim nothing comes from nothing! But some say something can come from nothing and in that case I can say god was created from nothing or is uncreated just like some claim the universe came from nothing but that contradicts the claim that nothing comes from nothing! So my point is sometimes even science can contradict science and be wrong rarely but it's possible because nothing is impossible. And claiming that god exists doesn't limit the possibilities but claiming it does not limit its possibilities. Just like $4+3=7$ but $4 \times 3=12$ so both have possibilities and we can't just claim or deny something without having the proper knowledge and evidence of it. There is no scientific statement made by a scientist who shows whether god exists or not! So I can say I don't know is the best answer. but if I'm a Muslim or Christian I can also say I have faith in god but atheists claim atheism isn't a religion so an atheist can't say I have faith that there is no god! so yes I will state that I believe in my religion which tells me god exists so I have faith and I am a believer but I am not claiming I have the evidence that I can prove the world that Allah exists. I don't have a video record of god & if you want that type of evidence! But guess what god has no image so I can't show god to anyone period. Besides we are supposed to believe in the unseen and that's where the faith/believe plays its role! But atheists don't have faith in any god or on religion. According to Islam we will never see god in this life and god is in heaven not in you or me or anywhere else but up in heaven only! Yes I believe in hell and heaven and it's my choice just like you exercise yours by not having faith and it's ok with me! But I disagree that atheists have an open mind since the basic system of atheism is based on denying others faiths no matter what they say and it's not that the scriptures don't have any scientific statements but because atheists simply don't want to believe! And it's a fact that atheists deny the facts found in religious scriptures just to stick to their views which aren't based on evidence but on blind faith. And they do this not because there is no evidence of scientific statements in the scriptures but because they don't want to believe period!

The Quran isn't a book of science but it's a book of signs from god! Quran is not copy of anything and its 100% word of god in Islam. According to science Torah & Bibles statements have errors & Quran's statements are accurate & word of god is accurate.

God definition By Faisal: God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. TV, watch, computer, phone everything has a purpose. Purpose of us is not just only to eat, poo, have sex & sleep. Purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying. No 1 is superior whether you are black or white, Arab or non Arab, male or female. For god everyone is equal. Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator Lord Allah.

In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire

p6 of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you wont get poo & it's a unholy thing you get it when you eat foods on earth & the 1forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam&Eve were married &having sex for married couples is not sin in islam. All humans are children of Adam & eve. In Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God. Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened

p7 in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

P8

Did Islam Exist Before Muhammad (Peace & Blessings Be Upon Him)?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!! So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven). Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran & science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive & after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human & Muslim. Quran is the only accurate 100% words of god & word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Conclusion

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

PART3

1

Islam and Terrorism

Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.

Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for “peace” and “submission to God”, encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence.

Sanctity of human life

The Glorious Qur'an says:

“...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.” [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious Qur'an says:

“...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.” [Al-Qur'an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: “Do not kill any old person, any child or any woman” [1].

“Do not kill the monks in monasteries” or “Do not kill the people who are sitting in places of worship.” [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and observed:

“She was not fighting. How then she came to be killed?” Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.

Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word ‘jihad’. The term ‘jihad’ has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

P2

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says: *"And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!'"* [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her.

Martin Luther King Jr., quite aptly said:

"We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:

"History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."[3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says:

"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]

Islam- The Great Unifier

Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]

Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

"There is no such thing as physically or mentally more superior or inferior because of race or religion or ethnicity or nationality or caste or language or color but indeed these are delusional mythical believes ideas from complete ignorance and lack of knowledge about humanity. But the person who is the most close to the truth of God is spiritually the most superior with pity mercy humbleness kindness and honesty and nobility and only God and only God alone knows about that person. There is no other God except only one God one Allah alone the most high the most supreme the greatest creator of all creation but is not a creation who is not everywhere but is in his throne up in heaven only and his knowledge is everywhere and he is all known. Adam, Abraham, Noah,

Solomon, Moses, Jesus were only servants prophets messengers of God Allah and Muhammad is God's last Prophet, Quran is God's final testament and Islam is God's complete religion." "Faisal Muhammad Fahim"

Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things))." [Al-Qur'an 49:13] And prophet Muhammad said " No one is more superior whether Arab or Non Arab, Black or White except by pity" According to Islam we are all children of Adam and Eve .So all of our forefather was one and he was Adam and he was made from clay. And our prophet Muhammad(Pbuh) taught us the same thing which was revealed to him through angel Gabriel from God.

The truth about sharia.

When the Prophet Muhammad, peace be upon him, first began to receive revelations from God in 610 A.D., little did he know that they were the foundational stones for the formation of a future state to be refined piecemeal over the next 23 years. Complete with divinely-ordained laws, a blueprint for societal balance, and individual and mutual sense of accountability, this 'way of life' called Islam was presented to the general public through the medium of the Prophet Muhammad, peace be upon him.

Compiled into one text, these revelations not only represent the holy book of the Muslims, the Quran, but are also the foremost source for Shariah, Islamic law. Shariah, quite literally, translates to a path leading to a water hole; figuratively, it refers to a clear, straight path. It is a body of laws derived mainly from the Quran and the example of the Prophet Muhammad, along with interpretive, analogous, and/or consensus rulings for cases where no evidence could be sought from primary sources.

The laws as present in the Quran are binding on Muslims and range from prohibition of alcohol consumption and gambling to setting punishments for such grave offences as adultery and theft. Due to their divine origin – directly conveyed to the Prophet Muhammad, peace be upon him, via the Archangel Gabriel – these laws are considered timeless and perfect, geared towards the success, welfare and peace of humans in this world and in the hereafter.

Shariah: Commitment to Justice

While many people, both Muslim and non-Muslim, vocally and vehemently oppose Shariah law today in favor of western legal systems, this disenchantment tends to stem from either an unclear understanding of Shariah or instances of misuse of justice 'back home' in the name of Shariah. In fact, the establishment and internalization of justice is the supreme purpose of Shariah. The Quran states, "Thus we have made you a just nation, that you be witnesses over mankind, and the Messenger be a witness over you." [2:143]

Further, God commands His believers: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor. Allah is a better Protector to both. So follow not the lusts, lest you avoid justice; and if you distort your witness or refuse to give it, verily Allah is Ever Well-Acquainted with what you do." [4:135]

This emphasis and primacy of justice was not at all introduced with Islam. In Ch. 57, verse 25, God reminds humankind of the fact that a similar code was brought by each previous Messenger so that "mankind may keep up justice." Therefore, it is no surprise that the Code of Hammurabi and the Law of Moses also contain retributive laws, similar to the famous "an eye for an eye, a tooth for a tooth." Islam, however, adds the following corollary to such retribution: It is better to forgive.

Today, such laws are considered by the vast majority to be medieval, barbaric, and primitive. Shariah, likewise, is intractably coupled with merciless executions, chopping off of hands and honor killings. To accept such a generalized picture of an intensely complex legal system is not only a disservice to divinely ordained laws but also to one's own sense of integrity. Here is an attempt to dispel some of the prevalent myths and to bring clarity to the matter.

Shariah Law & Common Law

Both are committed to facilitating basic values such as freedom, human rights, justice, and equality. Shariah has its roots in the divine writ, whereas common law has been founded by human beings.

Consultation and participation in the process of decision-making (shura) is common to both laws. Certain laws and restrictions are timeless under Shariah (for instance, prohibition of alcohol), whereas laws and amendments can change at will within a democracy (for example, the ratification of the National Prohibition Act in the U.S. in 1919 and its official rejection in 1933).

Shariah Law and Common Law both espouse the establishment of a federal government, the declaration of freedom of religion, the abolishment of guilt by association, the right to privacy, and matters such as common defense and peacemaking. Shariah encompasses all areas of life, such as dietary laws, dress code, finances, and social aspects. On the other hand, common law leaves matters such as dietary considerations, relationships between consenting adults, dress code, and economic choices to the preferences of individuals.

Shariah: Dispelling Myths

The Shariah consists of hadd punishments and tazir punishments; hadd crimes overstep God's set boundaries, whereas tazir crimes are committed against the society. The following hadd crimes have been mentioned in the Quran: murder, apostasy from Islam, theft, adultery, defamation, robbery, and consumption of alcohol. Common tazir crimes include bribery, selling tainted or defected products, treason, usury, selling obscene pictures, etc. While hadd punishments have been fixed in the Quran (such as retributive killing for murder and the chopping off of a limb for theft), there are many safeguards which are important to mention. For any punishment to actually take place, proof must be provided, along with a confession of the crime or witnesses testifying against the criminal. If any of these is not sufficiently presented, Islamic law requires the hadd crime to be treated as a tazir crime. (Some of the tazir penalties include counseling, fines, flogging, confinement, etc.)

Similarly, if a thief could prove that he/she only stole because of need, then the Muslim society would be held at fault and made to supply that need, and there would be no hadd punishment. Likewise, to be penalized for adultery, the couple had to be actually witnessed performing the physical act by four people who were in a position to identify both parties without doubt. A retributive punishment may be averted if the aggrieved party is willing to accept blood money or to forgive, which is always considered to be the higher road to take in Islam. Indeed, to forgive when one has the right to take revenge is the ultimate form of mercy, and God reminds us over and over in the Quran that while He is Just, He is also Most Merciful.

Forced marriages and honor killings are not at all sanctioned in Islam. Unfortunate deaths caused as a result of misguided emotions must be dealt by the courts as murders. Rape is a serious offence which is punishable by death, penalizing the rapist and exonerating the raped woman, treating her as a victim, not a complicit.

An example from the time of the Prophet Muhammad, peace be upon him, states:

Waa'il ibn Hujr said that a woman, in the life of the Messenger of Allah (pbuh), [left her home] intending to go for Prayer [in the mosque] when a man seized her and had sexual intercourse with her, while she let out a scream [for help]. The man fled, and she told a man what had occurred. A group from amongst the immigrants were told of this and they chased the man down eventually capturing who they thought it was, and took the man to her. She said that it was the man who did it to her. They took the man (and the woman) to the Messenger of Allah (pbuh), and the man was asked, 'Who is the man who did this to her?' The man confessed saying, "I am the one who did this to her, Oh Messenger of Allah!" The Prophet Muhammad (pbuh) said to the woman, "You can leave, for Allah has forgiven you!" The Prophet (pbuh) said to the man, "Your words are sound." So he said regarding the man who had raped her, "Stone him". He added, "This man has [sincerely] repented a type of repentance that if the people of Medinah would perform, Allah would accept it from them." (Abu Dawood, Tirmidhi)

As for stoning, Ruqayyah Waris Maqsood, a British Muslim author, explains, "The correct Islamic method of stoning according to Sharia was similar to that advised by the Pharisees at the time of Jesus – the person was held fast in a fixed position, and a stone or rock that it took two men to lift (i.e. was heavier than one man could lift alone) was to be dropped to crush the head – it was not someone tied to a post and rocks hurled at them, although this has been done in some cultures. The point was that if someone really had to be executed, it was to be done swiftly, with as little torture as possible, and usually publicly so that no vindictive person could do further nasty things behind the scenes and get away with it."

Muslim women may seek divorce for grounds such as physical or mental abuse, adultery, abandonment, etc. Alternatively, they may demand a divorce for no specific reason. With regards to custody of children, Shariah

permits parents to decide with whom the children will stay; if they are in disagreement, they may allow the courts to decide for them. In principle, however, mothers are preferred as the primary caretakers for young children, and fathers are required to provide for the children's maintenance. When it comes to inheritance, a woman's share is half of man, but then she has no obligation to make any financial contribution to the family, even if she earns; her money is hers to keep because her husband, father, or brother are required to provide for her. It is often claimed that a woman's testimony is half of a man – the vast majority of scholars view that verse of the Quran [2:282] in the context in which it occurs, i.e., testimony regarding financial transactions. Jamal Badawi, professor at Saint Mary's University in Halifax, Nova Scotia, Canada, explains that this verse cannot be taken as a general ruling because at another instance [24:6-9], no such exception has been made.

Non-Muslims under Sharia are protected so long as they pay the annual tax, called *jizya*; this is a nominal amount which does not amount to hardship on the part of the taxed. Their houses of worship are safe under Islamic rule and they are free to worship their religion; in other words, Sharia does not apply any pressure on them to change their existing religion to Islam. However, non-Muslims may voluntarily accept Islam. The various pockets of minorities which continue to exist in Muslim countries are testimony enough against theories which propound forced conversions and persecution of non-Muslims.

Unfortunately, in certain instances, Muslim countries have misused Shariah laws as a tool for injustice; however, that does not discount the fact that Shariah laws were sent by God to establish justice on earth. God's original laws and their intent remain free of human blemishes. At the same time, authoritative people in the West are recognizing the value of Shariah laws and the right for Muslims to have a choice in legal disputes regarding family and finances: from the Archbishop of Canterbury Rowan Williams to Ontario's former attorney general Marion Boyd to Harold Koh, the Legal Adviser of the Department of State under the Obama administration.

Shariah: Its Essence

Khurram Murad, the late Director General of the The Islamic Foundation, Leicester, United Kingdom, explained that there are three major themes in the Shariah: the individual, the society, and the family. The individual has been given a free will, a moral sense, and the knowledge of right and wrong; now it is up to him/her to realize his/her potential. Meanwhile, the individual's life, person, freedom, possessions and honor are sacred and inviolable. Anyone who transgresses against her/him is subject to punishment, depending on the crime committed. Similar levels of justice are expected of her/him, if s/he commits the crime or is complicit. The individual(s) must take responsibility for his/her action – this is why confessing is so important in the Shariah. And, the harsh punishments commensurate to the crime (whether *hadd* or *tazir*) serve as a definitive deterrent, specifically, for the criminal and his/her future actions and, generally, for the public. In fact, because the *hadd* punishments are already known, their severity is a preventive measure against lawlessness to begin with.

After all, it is the larger society which is at stake. "Social order and individual good should stand together – fused and harmonious, co-operating and assisting, interdependent and in equilibrium," wrote Khurram Murad. He further likened family as the "cradle of the individual and the cornerstone of society." Indeed, Shariah places great importance on all three of these "institutions" of life, returning over and over again to both the accountability and the inviolability of the human being – for a crime is essentially an act of injustice to one's own self, a sin against God.

God wishes for us to internalize His concept of justice so we do not upset the balance of society. Our accountability with God will take place on the Day of Judgment, but our accountability to aggrieved members of the society has to be carried out here. While some may continue to deem such punishments as harsh, Muslims believe they are divinely-ordained by the Creator for His creation.

"And perfect are the words of your Lord in truthfulness, and in justice; His words cannot be changed; He is the All-hearing, All-knowing." [6:116]

When the people of his tribe wanted pardon for a wealthy woman who was convicted of theft, Prophet Muhammad responded to their pleas thus: "O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off."

Umar, the second caliph of Islam, was renowned for his justice. Any of his subjects could easily approach him with a question or a complaint. He also used to walk through his city in the cover of darkness to check upon the welfare of his subjects. Once, when he tried to put a ceiling on the marriage-gift given to women upon marriage, a woman stood up and protested, using a Quranic verse as support. He recognized his mistake and responded, "The woman is right and Umar is wrong." When the third caliph, Uthman, sued a Jewish subject in court for stealing his court of armor, the caliph lost the case because the judge dismissed his two sons' testimonies as insufficient due to their direct relationship to him.

By Saulat Pervez

Understanding what is not Jihad according to Islam.

If you open a modern Oxford English dictionary, you would probably find the definition of Jihad as "a holy war undertaken by Muslims against non-believers". This is a very poor definition. Before trying to define what Jihad is, we should first define what it is NOT.

Jihad is NOT Holy War

Jihad is NOT blowing up one's self (Suicide is a sin in Islam)

Hadith : Shahi Bukhari.

Book 23. Funerals (Al-Janaa'iz).

Column 002, Book 023, Hadith Number 445.

Narrated By Thabit bin Ad-Dahhak : The Prophet (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

Jihad is NOT killing innocent people

Jihad is NOT flying a plane into a building packed with civilians

Jihad is NOT fighting out of anger and hatred

Jihad is NOT killing others just because they don't agree with you

Jihad is NOT killing others just because they are not Muslims

The real meaning of Jihad

Jihad is an Arabic word from the root Jee Ha Da. It literally means to struggle or strive. Jihad is struggling or striving in the way or sake of Allah. Jihad takes a very important status in the doctrine of Islam and is one of the basic duties for every Muslim.

Though, it has nothing whatsoever to do with the term Holy War. Such a term, or its equivalent doesn't exist in the Islamic doctrine. The Christian Crusaders in the mid-ages invented this ideology of Holy War.

There is nothing "Holy" about wars. Wars only involve killings and disasters!

Jihad has many forms,

Jihad of the heart/soul (jihad bin nafs/qalb)

Jihad by the tongue (jihad bil lisan)

Jihad by the pen/knowledge (jihad bil qalam/ilm)

Jihad by the hand (jihad bil yad)

Jihad by the sword (jihad bis saif)

Jihad of the Heart/Soul

Jihad of the heart/soul; in Arabic: jihad bin nafs/qalb. It is referred as "the greater Jihad" (al-jihad al-akbar).

It is one's inner struggle of good against evil; refraining oneself from the whispers of Shaitan (Satan).

This process involves allowing Islam to transform one's soul to achieving internal peace; and forgoing the hatred and anger.

“Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.”

{Quran, Surah 2: Al-Baqarah, Verse 216; Mohsin Translation}

Jihad by the tongue

Jihad by the tongue; in Arabic: jihad bil lisan.

It is defending Islam and spreading Islam by scholarly lectures, speeches and debates. It often overlaps with Da'awah (invitation to Islam, or spreading the message of Islam).

In The Last Sermon, Prophet Mohammed (peace be upon him) asked the listeners whether he has passed on the message to them; and they confirmed affirmatively.

Then the Messenger of Allah ordered all those present today to pass on the same message to those who are not here today; and the last person to hear the message should understand it better than the people here.

Jihad by the pen/knowledge

Jihad by the pen/knowledge; in Arabic: jihad bil qalam/ilm.

This form of Jihad involves scholarly research of Islam in aiding the spread and defence of Islam; and publishing written articles in clearing misconceptions and correction lies against Islam.

Examples of such Jihad include the research and discovery of scientific evidences, literature miracles and mathematical miracles from the Quran. Messenger of Allah once stated that the ink of a scholar is holier than the blood of a martyr; and one who is reading looks handsome in front of Allah.

Jihad by the hand

Jihad by the hand; in Arabic: jihad bil yad.

This is a Jihad of action rather than words. At certain areas, it overlaps with Zakart (charity) and Hajj (pilgrimage).

Some of its examples include giving charity to the poor and needy, performing Hajj or Ummrah, helping those who need help, saving people's lives, etc. These are more of physical deeds instead of words.

“A person whose feet become dust ridden because of [striving] in the way of Allah will never be touched by the flames of Hell”

{ Sahih Bukhari 2811}

The most beautiful of all Jihad is a perfect Hajj. It involves testing of one's patience and piety to the apex. The whole period of Hajj, with just one intention and aim, worshiping Allah!

Jihad by the sword

Jihad by the sword; in Arabic: jihad bis saif. In contrary to Jihad of the heart/soul; this form of Jihad is referred as “the lesser jihad” (al-jihad alasghar).

Sometimes it is necessary to undertake Jihad by the sword. This would include usage of arsenals and engaging in a combat. This could be simply a bunch of freedom fighters or an organised campaign of army.

Jihad by the sword is use of arms to engage into a combat. It is not misuse of arms to create violence.

There are only two situations where Jihad by the sword is allowed to be undertaken.

- 1) For self-defence. When someone attacks you or when your nation has been attacked. Engaging into combat due to self defence.
- 2) Fighting against evil and unjust. It is also a sin if a Muslim sees unjust been done, capable of stopping it, yet not doing anything about it. This can include war on drug, war on child

The American administration today seems to be launching a global war on terror, but are they the first to launch the war on terror?

The Muslims already announced the war on terror fourteen centuries ago, under the name of Jihad bis saif!

There are many rules and limitations when engaging in combat under the title of Jihad. For example, civilians are not to be harmed; trees are not to be cut down; asylum should be granted to surrendering enemy soldiers; etc.

“And if anyone of the Mushrikun seeks your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure, that is because they are men who know not.”

{Quran, Surah 9: At-Taubah, Verse 6; Mohsin Translation}

The above verse states that when an enemy soldier surrenders during a battle, the Muslim soldiers must grant asylum and in addition, escort him to safety!

The treatment for prisoners of war is also clearly stated in the Quran. Prisoners of war under Muslim prisons are to eat, drink and dress the same Muslim soldiers eat, drink and dress.

And even under the unfortunate event of shortage of food, it is the prisoners who are to eat first before the Muslim soldiers guarding them!

A closer look at the Sword

Despite the fact that Jihad by the sword is the lesser Jihad, it is the only form of Jihad that most of the people in the world perceive Jihad as. This is unfortunate, especially for the Muslims. Many so-called “teachers of Islam” have been misusing this to assemble their so-called “holy army” to fight their so-called “holy war”.

But you can’t blame the religion for what a few of its people do. In every society, there is a black sheep.

Self-Defence:

Since Jihad by the sword has been overwhelmingly magnified in the wrong angle, let’s take a closer look at it in the right angle. What is wrong with Jihad by the sword if it is fighting for self-defence?

In the early years of revelation of Islam in Mecca, Muslims were not granted permission from Allah to fight. So the Muslims suffered both moral and physical humiliations from the non-Muslims in Mecca.

The first verses regarding Jihad were then revealed allowing Muslims to undertake self-defence.

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.

{Quran, Surah 2: Al-Baqarah, Verse 190; Mohsin Translation}

Many of the Quranic verses are being quoted out of context to wrongly justify terrorist actions. Yet, most of those verses are only referring to a particular situation; such as Battle of Badr or Battle of Uhud.

Intention and war against Satan:

“Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Satan. So fight against the friends of Satan. Ever feeble indeed is the plot of Satan.”

{Quran, Surah 4: An-Nisa, Verse 76; Mohsin Translation}

Now the second question is, what is wrong in fighting against evil and liberating people from sufferings?

“Once a person came to the Prophet (sws) and said that some people fight for the spoils of war, some for fame and some to show off their valour; he then asked the Prophet (sws): “Which one of them fights in the way of Allah”. The Prophet (sws) replied: “Only that person fights in the way of Allah who sets foot in the battlefield to raise high the name of Allah”.

{ Sahih Bukhari 2810}

Who is a Holy Warrior?

According to the Quran, a martyr who died in the way of Jihad is promised Paradise. But what are the criteria of martyr, or in other words, what are the criteria of a Holy Warrior undertaking the True Jihad?

The most famous of all Hadith is the one regarding everything we do are judged by our intentions; so as it is mentioned in the previous chapter.

So who is an example of a Holy Warrior?

Ali bin Abu Talib, cousin of Prophet Mohammed (s.a.w) and the fourth Caliph of the Islamic Ummah is a good example.

During one of the battles, Ali was about to give a deathblow to an enemy soldier. Just then, that enemy soldier spat at Ali. Ali then suddenly stopped, threw down his sword and refused to kill that enemy soldier.

After the battle, Ali's soldiers asked Ali why he suddenly stopped and refused to kill that enemy soldier on the battlefield.

Ali explained that he got angry when that enemy soldier spat at him. So if he had killed that enemy soldier right then, he would be killing out of his own anger and no longer fighting for Justice. In the sight of Allah, he would then be no different from a murderer.

Brothers and Sisters that is how we should see a Holy Warrior!

One of the most manipulated concepts in Islam today is the concept of jihad.

The concept of jihad is indeed a Quranic one, but sadly, a false and twisted version of this Quranic concept has been used by terrorists acting in the name of Islam to commit various terrorist acts. These terrorist acts, which occur all over the world, aim at the indiscriminate killing of innocent people. They are being undertaken in the name of “jihad”. These non-Islamic acts have gone a long way towards distorting the image of Islam.

As with any religious concept, its correct definition lies in the scripture and not in the interpretation of humans.

To fully understand the Quranic concept of jihad, it is essential to address the following issues:

1- The Quranic definition of the word jihad

2- What is “The cause of God”?

3- Are the ones who explode themselves in 'suicide bombings' really going to Heaven as they have been led to believe?

4- Does the concept of a 'holy war' have Quranic authorisation?

FIRST: The Quranic definition of the word jihad

The literal definition of the word jihad is: striving to achieve a goal, while the Quranic definition of the word is “striving with one's self and one's money in the cause of God”.

This Quranic definition is confirmed in a number of Quranic verses which speak of jihad. The following are some examples:

“The true believers are those who believe in God and His messenger, then attain the status of having no doubt whatsoever, and strive (jahadu) with their money and their lives in the cause of God. These are the truthful ones.” 49:15

“Those who believe, and emigrate, and strive (jahadu) in the cause of God with their money and their lives, are far greater in rank in the sight of God. These are the winners.” 9:20

“As for the messenger and those who believed with him, they eagerly strive (jahadu) with their money and their lives. These have deserved all the good things; they are the winners.” 9:88

p.s. the word “jahadu” is the verb form of the noun “jihad.”

SECOND : The cause of God

Now that we have established that jihad means to strive with one's self and one's money in the cause of God, we need to determine what is the Quranic meaning of the phrase: "the cause of God"? Striving to uphold the "cause of God" simply means striving to uphold all God's commandments and a strive to condemn all God's prohibitions. Hence, a jihad in the cause of God is a strive to preach and uphold God's way and God's Law. Since the word jihad has been manipulated to advocate violence and the killing of innocent people, it is necessary to establish, with clear Quranic evidence, that the "cause of God" does not allow unlawful killing or violence.

1- First, we must always be aware of the prime declaration in the Quran which states that God does not advocate sin:

"God never advocates sin. Are you saying about God what you do not know?" 7:28

2- Following from that, the Quran states categorically that killing any innocent soul is a gross sin:

"..... You shall not kill - God has made life sacred - except in the course of justice. These are His commandments to you, that you may understand." 6:151

"You shall not kill any person - for God has made life sacred - except in the course of justice." 17:33

The prohibition to kill any innocent soul has always been the law of God, in the Quran and in all previous scripture:

"....., we decreed for the Children of Israel that anyone who murders any person who had not committed murder or horrendous crimes, it shall be as if he murdered all the people. " 5:32

3- God does not allow fighting (war) except in the case of self defence:

" If they leave you alone, refrain from fighting you, and offer you peace, then God gives you no excuse to fight them" 4:90

"If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:61

"do not aggress; God dislikes the aggressors." 5:87

4- God commands that there will be no compulsion in religion:

"There shall be no compulsion in religion ..." 2:256

"You have your religion and I have mine" 109:6

"Had your Lord willed, all the people on earth would have believed. Do you want to force the people to become believers?" 10:99

The commands in the above verses are very clear. The Quran confirms that belief must be attained voluntarily and not forcibly. If we are forced into becoming Muslims, there would be no credit due. The choice must be a voluntary one.

"Proclaim: "This is the truth from your Lord," then Whoever wills let him believe, and whoever wills let him disbelieve" 18:29

"You shall remind, for your mission is to deliver this reminder. You have no power over them" 88:21-22

The message of no compulsion in religion is once again emphasised in the above Quranic words.

5- Quran advocates pardon, forgiveness and tolerance:

"You shall resort to pardon, advocate tolerance, and disregard the ignorant" 7:199

"Tell those who believe to forgive those who do not long for the days of (meeting) God. He will fully pay everyone for whatever they have earned." 45:14

The Quran condemns the killing or even the persecution of people merely because they embrace a different religion. The Quran mandates absolute freedom of religion among all people. Respect and mutual co-existence must be exercised with those of other religions. The Quran urges Muslims to treat such people kindly and equitably:

"God does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. God loves the equitable." 60:8

As all the above verses indicate, the Quran is clear in prohibiting all violence, unlawful killing and also forcing others into Islam.

Attacks on civilians and on innocent people around the world by these terrorist groups is a violation of all the verses quoted above. This is an act that is condemned by all religions including Islam.

THIRD : Are the ones who explode themselves in 'suicide bombings' really going to Heaven as they have been led to believe?

Suicide is a state of disbelief and loss of faith that is condemned by God throughout the Quran. In the Quran, God commands the believers never to despair or lose hope but instead have faith in God and work for a brighter future:

" none despairs of God's grace except the disbelieving people." 12:87

It is true that many of the youth who commit suicide bombing live in dire situations and there is no denying of their suffering and oppression. But there is no justification for breaking God's commandment. Oppression is not a reason to break God's law. On the contrary, oppression is a good reason to hold tight to these commandments and to show more faith in God. Two wrongs do not make a right.

Sadly, many young people in Islamic countries who get drafted into one of the terrorist groups, are completely brain washed to believe that when they explode themselves in what is known as "suicide bombing" that they die as martyrs and are sent directly to Heaven!

Young male youth, who are easy prey for the devious politically motivated preachers, are totally brain washed into believing that beautiful virgins are waiting for them in Paradise!

Those who kill innocent people in the name of Islam or in the name of God, and who think of themselves as martyrs, should think twice. Their act is categorically condemned by God as per the above verses of the Quran. These people are disobeying God's commandments and instead upholding the fabricated claims of their teachers/leaders!

"You shall spend in the cause of God; do not throw yourselves with your own hands into destruction. You shall be charitable; God loves the charitable." 2:195

"O you who believe, do not consume each others' properties illicitly - only mutually acceptable transactions are permitted. You shall not kill yourselves. God is Merciful towards you.

"Anyone who commits these transgressions, maliciously and deliberately, we will condemn him to Hell. This is easy for God to do." 4:29-30

As per all the Quranic verses presented, we understand the following:

1- Killing an innocent soul is a great sin in the sight of God

2- Suicide in any form is condemned by God.

3- The Quran does not promise Paradise to those who commit suicide but rather warn of great retribution.

FOURTH : Is there such a thing as a "Holy War" in the Quran?

Various terrorist groups portray "jihad" as a "holy war". The media in the west has been sucked up into accommodating or reporting this false interpretation.

In the light of the Quran, there is no war which is holy; not under any circumstances. In fact, the whole text of the Quran promotes peace rather than war. The word Islam itself is a derivative of the word "salam" which means peace.

There are times, and in specific circumstances, when the option of war is allowed. This stems from the fact that the Quran advocates opposition to aggression and oppression. And thus, in such circumstances war is allowed but only as an act of self defence, but never as an act of aggression.

Whenever there is a possibility to avoid war, then this alternative, as long as it is reasonable, must be taken.

"You shall prepare for them all the power you can muster, and all the equipment you can mobilise, that you may frighten the enemies of God, your enemies, as well as others who are not known to you; God knows them.

Whatever you spend in the cause of God will be repaid to you generously, without the least injustice. If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:60-61

"Permission (to fight) is granted to those who are being persecuted, since injustice has befallen them, and God is certainly able to support them. They were evicted from their homes unjustly, for no reason other than saying, "Our Lord is God." If it were not for God's supporting of some people against others, monasteries, churches, synagogues, and masjids - where the name of God is commemorated frequently - would have been destroyed. Absolutely, God supports those who support Him. God is Powerful, Almighty." 22:39-40

The case made in the Quran for war, and perhaps the most important and often confused as a holy war, is the war "in the cause of God". Fighting an oppressor or aggressor is fighting against oppression or aggression, thus it is fighting for justice and therefore in the cause of God.

"You may fight "in the cause of God" against those who attack you, but do not aggress. God does not love the aggressors." 2:190

12 Clearly as the above verse states, fighting in the cause of God is a case of fighting an aggressor and thus is a case of fighting in self defence.

Fighting oppression "in the cause of God" is also the subject of 4:75

"Those who readily fight in the cause of God are those who forsake this world in favour of the Hereafter.

Whoever fights in the cause of God, then gets killed, or attains victory, we will surely grant him a great recompense. Why should you not fight in the cause of God when weak men, women, and children are imploring:

"Our Lord, deliver us from this community whose people are oppressive, and be You our Lord and Master."

4:74-75

Thus it becomes clear that the concept of a strive "in the cause of God", is not restricted to the case of fighting a war "in the cause of God", it is also about striving with one's self and one's money in the cause of God. This could be a strive to spread the "way of God", or even giving charity as per the words:

"You shall spend in the cause of God; do not throw yourselves with your own hands into destruction. You shall be charitable; God loves the charitable." 2:195

The underlined words confirm the relationship between spending "in the cause of God" and having that money spent towards charitable causes.

To conclude, it is quite clear that the word jihad has been badly manipulated by those with political aims, and in violation of the Quranic truth. The word 'holy' has never been used in the Quran in connection with war. There simply is no reference anywhere in the Quran for what they call "holy war".

There are times when war is permitted, but as we have seen in all the Quranic words, it is only permitted as a practise of self defence, and it is never called a "holy war". Islam resolves around the concept of peace:

"If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:61

Islam and Women

Oppressed, inferior, and unequal – for many people, these are the first words that come to mind when thinking about women in Islam. These stereotypes confuse Islam with cultural practices and fail to recognize that Islam has empowered women with the most progressive rights since the 7th century. In Islam, women are not inferior or unequal to men. This brochure presents the actual teachings of Islam regarding the rights, roles, and responsibilities of women, with a special focus on gender equality in Islam.

At a time when female children were buried alive in Arabia and women were considered transferable property, Islam honored women in society by elevating them and protecting them with unprecedented rights. Islam gave women the right to education, to marry someone of their choice, to retain their identity after marriage, to divorce, to work, to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement.

In 610 C.E., God began to reveal the message of Islam to Prophet Muhammad, peace be upon him (pbuh), in Mecca. Muhammad (pbuh) called people towards the belief in one God and encouraged them to be just and merciful to one another. In reforming the pagan Arab society, he particularly transformed their mindset regarding the treatment of women. Islam abolished the practice of killing female children and raised the stature of women in society to one of dignity, esteem, and privilege.

God devotes an entire chapter of the Quran, the holy book of Islam, to women. In addition, God directly addresses women repeatedly throughout the Quran. Islam proclaims that all human beings, men and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits.

Islam further confirms that both men and women are equal in the sight of God. In the Quran, God declares, "...Indeed, the most noble of you in the sight of Allah is the most righteous of you..." (49:13) At another place in the Quran, God clearly states that all humans are equal: "To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions." (16:97)

While Islam clearly establishes that men and women are equal, it does recognize that they are not identical. God created men and women with unique physiological and psychological attributes. In Islam, these differences are embraced as vital components to a healthy family and community structure with each individual contributing their own distinctive talents to society.

Hence, God's rules apply to both genders, but in diverse ways. For example, God commanded women to cover certain parts of their body, including their hair, to preserve their modesty. Men are also required to cover parts

13 of their body out of modesty, but not in the same way as women. Therefore, God commanded both men and women to be modest; yet, the manner in which they observe it is different. Similarly, the rights, roles, and responsibilities of women are evenly balanced with those of men but are not necessarily the same. As Islam has granted individual identities to men and women, a constant comparison between the two is futile. Each plays a unique role to mutually uphold social morality and societal balance. The following overview details a wide range of women's rights in Islam. It addresses some common misconceptions and provides insight into the diverse roles and responsibilities women fulfill in society. It must also be mentioned here that Muslims are not always representative of Islam and may follow their cultural influences or personal interests. In so doing, they not only disenfranchise women, they also go against the clear guidelines laid out in Islam regarding the treatment of women. Therefore, their practices go against the liberties and entitlements which Islam empowers women with, as shown below.

Education

Back in the 7th century, Muhammad (pbuh) declared that the pursuit of knowledge is obligatory on every Muslim – male and female. This declaration was very clear and was largely implemented by Muslims throughout history. One of the most influential scholars of Islam was Muhammad's wife, Aisha. After his death, men and women would travel to learn from her because she was considered a great scholar of Islam. The recognition of female scholarship and women's participation in academia has been encouraged and practiced throughout the majority of Islamic history. For instance, al-Qarawiyyin Mosque and University, the oldest running university, was funded by a woman, Fatima al-Fihri, in Morocco in 859 C.E.

Motherhood

In Islam, God clearly gives mothers a high status and elevates their position in the family. In the Quran, God mentions all the sacrifices mothers make in bearing children to remind people to treat their mothers with love, respect, and care. Emphasizing the importance of mothers, the Prophet Muhammad (pbuh) said, "Heaven lies under the feet of your mother."

On another occasion, a man repeatedly asked Muhammad (pbuh), "Who amongst the people is the most worthy of my good companionship?" Each time, the Prophet (pbuh) replied, "Your mother." When the man asked for the fourth time, he replied, "Your father."

Politics and Social Services

Among the early Muslims, women were active participants in the cohesive functioning of the society. Women expressed their opinions freely and their advice was actively sought. Women nursed the wounded during battles, and some even participated on the battlefield. Women traded openly in the marketplace, so much so that the second caliph, Umar, appointed a woman, Shaffa bint Abdullah, as the supervisor of the bazaar. In Islamic history, women participated in government, public affairs, lawmaking, scholarship, and teaching. To continue to uphold this tradition, women are encouraged to actively participate in improving, serving, and leading the different aspects of the community.

Inheritance

Before Islam, women all across the globe were deprived of inheritance and were themselves considered property to be inherited by men. Islam gave women the right to own property and inherit from relatives, which was a revolutionary concept in the seventh century.

Whether a woman is a wife, mother, sister, or daughter, she receives a certain share of her deceased relative's property. This share depends on her degree of relationship to the deceased and the number of heirs. While many societies around the world denied women inheritance, Islam assured women this right, illustrating the universal justice of Islam's divine law.

Financial Responsibilities

In Islam, women are not obligated to earn or spend any money on housing, food, or general expenses. If a woman is married, her husband must fully support her financially and if she's not married, that responsibility belongs to her closest male relative (father, brother, uncle, etc).

She also has the right to work and spend the money she earns as she wishes. She has no obligation to share her money with her husband or any other family members, although she may choose to do so out of good will. For instance, Khadija, the wife of the Prophet Muhammad (pbuh), was one of the most successful businesswomen of Mecca, and she freely spent from her wealth to support her husband and the cause of Islam.

At the time of marriage, a woman is entitled to a financial gift (dowry) from her husband.

14 This dowry is legally owned by her and cannot be used by anyone else. In the case of divorce, she has the right to keep whatever she owned before the divorce and anything she personally earned after marriage. The former husband has no right whatsoever to any of her belongings. This ensures a woman's financial security and independence, allowing her to support herself in the case of divorce.

Marriage

A woman has the right to accept or reject marriage proposals and her approval is required to complete the marriage contract. She cannot be forced to marry someone against her will and if this occurs for cultural reasons, it is in direct opposition of Islam. By the same principle, women also have the right to seek divorce if they are dissatisfied with their marriage.

In Islam, marriage is based on mutual peace, love, and compassion. God says about Himself, "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy..." (Quran 30:21) Muhammad (pbuh) embodied the best character and is a role model for all Muslims. His example of being helpful around the household and treating his family with compassion and love is a tradition that Muslims strive to implement in their daily lives. Muhammad (pbuh) treated his wives with the utmost respect and honor and was never abusive towards them. One of his traditions clearly states, "The best of you are those who are best to their wives."

Dignity and Protection from Harm

Any form of emotional, physical, or psychological abuse is prohibited in Islam and the improper treatment of women is no exception to this rule. Indeed, there is no teaching in Islam, when studied in its complete context, which condones any kind of domestic violence. Islam clearly disallows any form of oppression or abuse, according to Dr. Zainab Alwani, a leading female Muslim scholar. It cannot be stated enough times that anyone who exercises unjust authority in the name of Islam is actually doing so to uphold their own cultural influences or personal interests. All of God's creation is dignified and protected under Islamic law.

Modesty

In an environment which constantly emphasizes the physical form through various media, women are constantly faced with an unattainable standard of beauty. Although Muslim women are falsely classified as oppressed based on their modest dress, they are in fact liberated from such objectification by the society around them. This modest appearance, which includes veiling, highlights a woman's personality and character instead of her physical figure and promotes a deeper appreciation for who she is as a person. In this regard, Muslim women identify with Mary, the mother of Jesus (pbuh), who is known for her piety and modesty.

In conclusion, Islam has an extensive tradition of protecting the civil liberties of women based on the guidelines set forth by God and His Prophet. Women are empowered with many rights and protections under Islamic law and are honored with a dignified stature in society.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: if a man has 4 wives & they have a child there would be 1 father & that's the husband only. If a woman has 4 husbands & she gives birth it would be confusing to know who is father out of 4. but now with DNA test u can find out. And if suddenly all 4 wives want to be a mom. they can go to 1 husband make love, wait couple of more months & finally give birth of their child. in the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husband can't give birth & they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6. first the rule is to marry only 1. & then if he can do justice & treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry up to 4. Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3 times more right than the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives & wives are like the clothes to their husbands. It means they are both equal to Allah god even though their physical shapes & purpose are different. & clothes were very important things in that time & still are. It's a grace a mercy & a

blessing of god Allah that a woman can give birth and be a mother which man can never do or earn that right & respect & position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or mens was seen as a punishment & a curse from god. In the past they even dared to ask if a woman had a soul ? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husband can a person have it's the church's decision to have 1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from god the holy Quran which provides peace & protection for humanity. May Allah guide & protect all. Only love peace & god bless for all.

Life of Muhammad (pbuh) by a Non-Muslim

by By Prof. K. S. Ramakrishna Rao, Head of the Dept. of Philosophy, Govt. College for Women. University of Mysore, Mandya-571401 (Karnataka, India).

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In the desert of Arabia was Mohammad born, according to Muslim historians, on April 20, 571. The name means highly praised. He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded him in that impenetrable desert of red sand.

When he appeared Arabia was a desert — a nothing. Out of nothing a new world was fashioned by the mighty spirit of Mohammad — a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents — Asia, Africa and Europe. When I thought of writing on Mohammad the prophet, I was a bit hesitant because it was to write about a religion I do not profess and it is a delicate matter to do so for there are many persons professing various religions and belonging to diverse school of thought and denominations even in same religion. Though it is sometimes, claimed that religion is entirely personal yet it can not be gain-said that it has a tendency to envelop the whole universe seen as well unseen. It somehow permeates something or other our hearts, our souls, our minds their conscious as well as subconscious and unconscious levels too. The problem assumes overwhelming importance when there is a deep conviction that our past, present and future all hang by the soft delicate, tender silked cord. If we further happen to be highly sensitive, the center of gravity is very likely to be always in a state of extreme tension. Looked at from this point of view, the less said about other religion the better. Let our religions be deeply hidden and embedded in the resistance of our innermost hearts fortified by unbroken seals on our lips.

But there is another aspect of this problem. Man lives in society. Our lives are bound with the lives of others willingly or unwillingly, directly or indirectly. We eat the food grown in the same soil, drink water, from the same the same spring and breathe the same air. Even while staunchly holding our own views, it would be helpful, if we try to adjust ourselves to our surroundings, if we also know to some extent, how the mind our neighbor moves and what the main springs of his actions are. From this angle of vision it is highly desirable that one should try to know all religions of the world, in the proper spirit, to promote mutual understanding and better appreciation of our neighborhood, immediate and remote.

Further, our thoughts are not scattered as appear to be on the surface. They have got themselves crystallized around a few nuclei in the form of great world religions and living faiths that guide and motivate the lives of millions that inhabit this earth of ours. It is our duty, in one sense if we have the ideal of ever becoming a citizen of the world before us, to make a little attempt to know the great religions and system of philosophy that have ruled mankind.

In spite of these preliminary remarks, the ground in these field of religion, where there is often a conflict between intellect and emotion is so slippery that one is constantly reminded of fools that rush in where angels fear to tread. It is also not so complex from another point of view. The subject of my writing is about the tenets of a religion which is historic and its prophet who is also a historic personality. Even a hostile critic like Sir William Muir speaking about the holy Quran says that. "There is probably in the world no other book which has remained twelve centuries with so pure text." I may also add Prophet Mohammad is also a historic personality, every event of whose life has been most carefully recorded and even the minutest details preserved intact for the posterity. His life and works are not wrapped in mystery.

My work today is further lightened because those days are fast disappearing when Islam was highly misrepresented by some of its critics for reasons political and otherwise. Prof. Bevan writes in Cambridge Medieval History, "Those account of Mohammad and Islam which were published in Europe before the beginning of 19th century are now to be regarded as literary curiosities." My problem is to write this

monograph is easier because we are now generally not fed on this kind of history and much time need be spent on pointing out our misrepresentation of Islam.

The theory of Islam and Sword for instance is not heard now frequently in any quarter worth the name. The principle of Islam that there is no compulsion in religion is well known. Gibbon, a historian of world repute says, "A pernicious tenet has been imputed to Mohammadans, the duty of extirpating all the religions by sword." This charge based on ignorance and bigotry, says the eminent historian, is refuted by Quran, by history of Musalman conquerors and by their public and legal toleration of Christian worship. The great success of Mohammad's life had been effected by sheer moral force, without a stroke of sword.

But in pure self-defense, after repeated efforts of conciliation had utterly failed, circumstances dragged him into the battlefield. But the prophet of Islam changed the whole strategy of the battlefield. The total number of casualties in all the wars that took place during his lifetime when the whole Arabian Peninsula came under his banner, does not exceed a few hundreds in all. But even on the battlefield he taught the Arab barbarians to pray, to pray not individually, but in congregation to God the Almighty. During the dust and storm of warfare whenever the time for prayer came, and it comes five times a every day, the congregation prayer had not to be postponed even on the battlefield. A party had to be engaged in bowing their heads before God while other was engaged with the enemy. After finishing the prayers, the two parties had to exchange their positions. To the Arabs, who would fight for forty years on the slight provocation that a camel belonging to the guest of one tribe had strayed into the grazing land belonging to other tribe and both sides had fought till they lost 70,000 lives in all; threatening the extinction of both the tribes to such furious Arabs, the Prophet of Islam taught self-control and discipline to the extent of praying even on the battlefield. In an aged of barbarism, the Battlefield itself was humanized and strict instructions were issued not to cheat, not to break trust, not to mutilate, not to kill a child or woman or an old man, not to hew down date palm nor burn it, not to cut a fruit tree, not to molest any person engaged in worship. His own treatment with his bitterest enemies is the noblest example for his followers. At the conquest of Mecca, he stood at the zenith of his power. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than 200 miles away, that city now lay at his feet. By the laws of war he could have justly avenged all the cruelties inflicted on him and his people. But what treatment did he accord to them? Mohammad's heart flowed with affection and he declared, "This day, there is no REPROOF against you and you are all free." "This day" he proclaimed, "I trample under my feet all distinctions between man and man, all hatred between man and man."

This was one of the chief objects why he permitted war in self defense, that is to unite human beings. And when once this object was achieved, even his worst enemies were pardoned. Even those who killed his beloved uncle, Hamazah, mangled his body, ripped it open, even chewed a piece of his liver.

The principles of universal brotherhood and doctrine of the equality of mankind which he proclaimed represents one very great contribution of Mohammad to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awakened, racial prejudices may disappear and greater brotherhood of humanity come into existence.

Miss. Sarojini Naidu speaking about this aspect of Islam says, "It was the first religion that preached and practiced democracy; for in the mosque, when the minaret is sounded and the worshipers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, God alone is great." The great poetess of India continues, "I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian and Indian and a Turk in London, it matters not that Egypt is the motherland of one and India is the motherland of another."

Mahatma Gandhi, in his inimitable style, says "Some one has said that Europeans in South Africa dread the advent Islam — Islam that civilized Spain, Islam that took the torch light to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the Advent of Islam. They may claim equality with the white races. They may well dread it, if brotherhood is a sin. If it is equality of colored races then their dread is well founded."

Every year, during the Haj, the world witnesses the wonderful spectacle of this international Exhibition of Islam in leveling all distinctions of race, color and rank. Not only the Europeans, the African, the Arabian, the Persian, the Indians, the Chinese all meet together in Medina as members of one divine family, but they are clad in one dress every person in two simple pieces of white seamless cloth, one piece round the loin the other piece over the shoulders, bare head without pomp or ceremony, repeating "Here am I O God; at thy

command; thou art one and alone; Here am I." Thus there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam.

In the opinion of Prof. Hurgronje "the league of nations founded by prophet of Islam put the principle of international unity of human brotherhood on such Universal foundations as to show candle to other nations." In the words of same Professor "the fact is that no nation of the world can show a parallel to what Islam has done the realization of the idea of the League of Nations."

The prophet of Islam brought the reign of democracy in its best form. The Caliph Caliph Ali and the son in-law of the prophet, the Caliph Mansur, Abbas, the son of Caliph Mamun and many other caliphs and kings had to appear before the judge as ordinary men in Islamic courts. Even today we all know how the black Negroes were treated by the civilized white races. Consider the state of BILAL, a Negro Slave, in the days of the prophet of Islam nearly 14 centuries ago. The office of calling Muslims to prayer was considered to be of status in the early days of Islam and it was offered to this Negro slave. After the conquest of Mecca, the Prophet ordered him to call for prayer and the Negro slave, with his black color and his thick lips, stood over the roof of the holy mosque at Mecca called the Ka'ba the most historic and the holiest mosque in the Islamic world, when some proud Arabs painfully cried loud, "Oh, this black Negro Slave, woe be to him. He stands on the roof of holy Ka'ba to call for prayer." At that moment, the prophet announced to the world, this verse of the holy QURAN for the first time.

"O mankind, surely we have created you, families and tribes, so you may know one another. Surely, the most honorable of you with God is MOST RIGHTEOUS AMONG you. Surely, God is Knowing, Aware."

And these words of the holy Quran created such a mighty transformation that the Caliph of Islam, the purest of Arabs by birth, offered their daughter in marriage to this Negro Slave, and whenever, the second Caliph of Islam, known to history as Umar the great, the commander of faithful, saw this Negro slave, he immediately stood in reverence and welcomed him by "Here come our master; Here come our lord." What a tremendous change was brought by Quran in the Arabs, the proudest people at that time on the earth. This is the reason why Goethe, the greatest of German poets, speaking about the Holy Quran declared that, "This book will go on exercising through all ages a most potent influence." This is also the reason why George Bernard Shaw says, "If any religion has a chance or ruling over England, say, Europe, within the next 100 years, it is Islam". It is this same democratic spirit of Islam that emancipated women from the bondage of man. Sir Charles Edward Archibald Hamilton says "Islam teaches the inherent sinlessness of man. It teaches that man and woman and woman have come from the same essence, posses the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments."

The Arabs had a very strong tradition that one who can smite with the spear and can wield the sword would inherit. But Islam came as the defender of the weaker sex and entitled women to share the inheritance of their parents. It gave women, centuries ago right of owning property, yet it was only 12 centuries later, in 1881, that England, supposed to be the cradle of democracy adopted this institution of Islam and the act was called "the married woman act", but centuries earlier, the Prophet of Islam had proclaimed that "Woman are twin halves of men. The rights of women are sacred. See that women maintained rights granted to them." Islam is not directly concerned with political and economic systems, but indirectly and in so far as political and economic affairs influence man's conduct, it does lay down some very important principles to govern economic life. According to Prof. Massignon, it maintains the balance between exaggerated opposites and has always in view the building of character which is the basis of civilization. This is secured by its law of inheritance, by an organized system of charity known as Zakat, and by regarding as illegal all anti-social practices in the economic field like monopoly, usury, securing of predetermined unearned income and increments, cornering markets, creating monopolies, creating an artificial scarcity of any commodity in order to force the prices to rise. Gambling is illegal. Contribution to schools, to places of worship, hospitals, digging of wells, opening of orphanages are highest acts of virtue. Orphanages have sprung for the first time, it is said, under the teaching of the prophet of Islam. The world owes its orphanages to this prophet born an orphan. "Good all this" says Carlyle about Mohammad. "The natural voice of humanity, of pity and equity, dwelling in the heart of this wild son of nature, speaks."

A historian once said a great man should be judged by three tests: Was he found to be of true metel by his contemporaries? Was he great enough to raise above the standards of his age? Did he leave anything as permanent legacy to the world at large? This list may be further extended but all these three tests of greatness are eminently satisfied to the highest degree in case of prophet Mohammad. Some illustrations of the last two have already been mentioned.

The first is: Was the Prophet of Islam found to be of true metel by his contemporaries?

Historical records show that all the contemporaries of Mohammad both friends and foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and every trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who did not believe in his message, adopted him as the arbiter in their personal disputes by virtue of his perfect impartiality. Even those who did not believe in his message were forced to say "O Mohammad, we do not call you a liar, but we deny him who has given you a book and inspired you with a message." They thought he was one possessed. They tried violence to cure him. But the best of them saw that a new light had dawned on him and they hastened him to seek the enlightenment. It is a notable feature in the history of prophet of Islam that his nearest relation, his beloved cousin and his bosom friends, who know him most intimately, were not thoroughly imbued with the truth of his mission and were convinced of the genuineness of his divine inspiration. If these men and women, noble, intelligent, educated and intimately acquainted with his private life had perceived the slightest signs of deception, fraud, earthliness, or lack of faith in him, Mohammad's moral hope of regeneration, spiritual awakening, and social reform would all have been foredoomed to a failure and whole edifice would have crumbled to pieces in a moment. On the contrary, we find that devotion of his followers was such that he was voluntarily acknowledged as dictator of their lives. They braved for him persecutions and danger; they trusted, obeyed and honored him even in the most excruciating torture and severest mental agony caused by excommunication even unto death. Would this have been so, had they noticed the slightest backsliding in their master?

Read the history of the early converts to Islam, and every heart would melt at the sight of the brutal treatment of innocent Muslim men and women.

Sumayya, an innocent woman, is cruelly torn into pieces with spears. An example is made of "Yassir whose legs are tied to two camels and the beast were are driven in opposite directions", Khabbab bin Arth is made lie down on the bed of burning coal with the brutal legs of their merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt. "Khabban bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piece-meal." In the midst of his tortures, being asked whether he did not wish Mohammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself his family and children and why was it that these sons and daughters of Islam not only surrendered to their prophet their allegiance but also made a gift of their hearts and souls to their master? Is not the intense faith and conviction on part of immediate followers of Mohammad, the noblest testimony to his sincerity and to his utter self-absorption in his appointed task?

And these men were not of low station or inferior mental caliber. Around him in quite early days, gathered what was best and noblest in Mecca, its flower and cream, men of position, rank, wealth and culture, and from his own kith and kin, those who knew all about his life. All the first four Caliphs, with their towering personalities, were converts of this period.

The Encyclopedia Britannica says that "Mohammad is the most successful of all Prophets and religious personalities".

But the success was not the result of mere accident. It was not a hit of fortune. It was a recognition of fact that he was found to be true metal by his contemporaries. It was the result of his admirable and all compelling personality.

The personality of Mohammad! It is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Mohammad the Prophet, there is Mohammad the General; Mohammad the King; Mohammad the Warrior; Mohammad the Businessman; Mohammad the Preacher; Mohammad the Philosopher; Mohammad the Statesman; Mohammad the Orator; Mohammad the reformer; Mohammad the Refuge of orphans; Mohammad the Protector of slaves; Mohammad the Emancipator of women; Mohammad the Law-giver; Mohammad the Judge; Mohammad the Saint.

And in all these magnificent roles, in all these departments of human activities, he is like, a hero..

Orphanhood is extreme of helplessness and his life upon this earth began with it; Kingship is the height of the material power and it ended with it. From an orphan boy to a persecuted refugee and then to an overlord, spiritual as well as temporal, of a whole nation and Arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its up and downs, its terror and splendor, he has stood the fire of the world and came out unscathed to serve as a model in every face of life. His achievements are not limited to one aspect of life, but cover the whole field of human conditions.

If for instance, greatness consist in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch-bearer of civilization and learning, has every claim to greatness. If greatness lies in unifying the discordant elements of society by ties of brotherhood and

charity, the prophet of the desert has got every title to this distinction. If greatness consists in reforming those warped in degrading and blind superstition and pernicious practices of every kind, the prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions. If it lies in displaying high morals, Mohammad has been admitted by friend and foe as Al Amin, or the faithful. If a conqueror is a great man, here is a person who rose from helpless orphan and an humble creature to be the ruler of Arabia, the equal to Chosroes and Caesars, one who founded great empire that has survived all these 14 centuries. If the devotion that a leader commands is the criterion of greatness, the prophet's name even today exerts a magic charm over millions of souls, spread all over the world.

He had not studied philosophy in the school of Athens or Rome, Persia, India, or China. Yet, He could proclaim the highest truths of eternal value to mankind. Illiterate himself, he could yet speak with an eloquence and fervor which moved men to tears, to tears of ecstasy. Born an orphan blessed with no worldly goods, he was loved by all. He had studied at no military academy; yet he could organize his forces against tremendous odds and gained victories through the moral forces which he marshaled. Gifted men with genius for preaching are rare. Descartes included the perfect preacher among the rarest kind in the world. Hitler in his Mein Kampf has expressed a similar view. He says "A great theorist is seldom a great leader. An Agitator is more likely to possess these qualities. He will always be a great leader. For leadership means ability to move masses of men. The talents to produce ideas has nothing in common with capacity for leadership." "But", he says, "The Union of theorists, organizer and leader in one man, is the rarest phenomenon on this earth; Therein consists greatness."

In the person of the Prophet of Islam the world has seen this rarest phenomenon walking on the earth, walking in flesh and blood.

And more wonderful still is what the reverend Bosworth Smith remarks, "Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without an standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a right divine it was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

After the fall of Mecca, more than one million square miles of land lay at his feet, Lord of Arabia, he mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended the other menial offices of the family. The entire town of Medina where he lived grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, His food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept on no soft bed but on a palm mat, after a long busy day to spend most of his night in prayer, often bursting with tears before his creator to grant him strength to discharge his duties. As the reports go, his voice would get choked with weeping and it would appear as if a cooking pot was on fire and boiling had commenced. On the very day of his death his only assets were few coins a part of which went to satisfy a debt and rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp.

Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable.

An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man-this was the object of his mission, the be-all and end all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle.

He was most unostentatious and selfless to the core. What were the titles he assumed? Only true servant of God and His Messenger. Servant first, and then a messenger. A Messenger and prophet like many other prophets in every part of the world, some known to you, many not known to you. If one does not believe in any of these truths one ceases to be a Muslim. It is an article of faith.

"Looking at the circumstances of the time and unbounded reverence of his followers" says a western writer "the most miraculous thing about Mohammad is, that he never claimed the power of working miracles."

Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of earth or heaven.

Nor did he claim to know the secrets of that lie in womb of future. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint, when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia.

He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says,

“God did not create the heavens and the earth and all that is between them in play. He did not create them all but with the truth. But most men do not know.”

The world is not illusion, nor without purpose. It has been created with the truth. The number of verses inviting close observation of nature are several times more than those that relate to prayer, fasting, pilgrimage etc. all put together. The Muslim under its influence began to observe nature closely and this gave birth to the scientific spirit of the observation and experiment which was unknown to the Greeks. While the Muslim Botanist Ibn Baitar wrote on Botany after collecting plants from all parts of the world, described by Myer in his *Gesch. der Botanik*, a monument of industry, while Al Byruni traveled for forty years to collect mineralogical specimens, and Muslim Astronomers made some observations extending even over twelve years. Aristotle wrote on Physics without performing a single experiment, wrote on natural history, carelessly stating without taking the trouble to ascertain the most verifiable fact that men have more teeth than animal. Galen, the greatest authority on classical anatomy informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Lateef takes the trouble to examine a human skeleton. After enumerating several such instances, Robert Priffault concludes in his well known book *The making of humanity*, “The debt of our science to the Arabs does not consist in starting discoveries or revolutionary theories. Science owes a great more to Arabs culture; it owes its existence.” The same writer says “The Greeks systematized, generalized and theorized but patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to Greek temperament. What we call science arose in Europe as result of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in form unknown to the Greeks. That spirit and these methods, concludes the same author, were introduced into the European world by Arabs.”

It is the same practical character of the teaching of Prophet Mohammad that gave birth to the scientific spirit, that has also sanctified the daily labors and the so called mundane affairs. The Quran says that God has created man to worship him but the word worship has a connotation of its own. Gods worship is not confined to prayer alone, but every act that is done with the purpose of winning approval of God and is for the benefit of the humanity comes under its purview. Islam sanctifies life and all its pursuits provided they are performed with honesty, justice and pure intents. It obliterates the age-long distinction between the sacred and profane. The Quran says if you eat clean things and thank God for it, it is an act of worship. It is saying of the prophet of Islam that Morsel of food that one places in the mouth of his wife is an act of virtue to be rewarded by God. Another tradition of the Prophet says “He who is satisfying the desire of his heart will be rewarded by God provided the methods adopted are permissible.” A person was listening to him exclaimed ‘O Prophet of God, he is answering the calls of passions, is only satisfying the craving of his heart. Forthwith came the reply, “Had he adopted an awful method for the satisfaction of his urge, he would have been punished; then why should he not be rewarded for following the right course.”

This new conception of religion that it should also devote itself to the betterment of this life rather than concern itself exclusively with super mundane affairs, has led to a new orientation of moral values. Its abiding influence on the common relations of mankind in the affairs of every day life, its deep power over the masses, its regulation of their conception of rights and duty, its suitability and adaptability to the ignorant savage and the wise philosopher are characteristic features of the teaching of the Prophet of Islam.

But it should be most carefully born in mind this stress on good actions is not the sacrifice correctness of faith. While there are various school of thought, one praising faith at the expense of deeds, another exhausting various acts to the detriment of correct belief, Islam is based on correct faith and righteous actions. Means are important as the end and ends are as important as the means. It is an organic Unity. Together they live and thrive. Separate them and both decay and die. In Islam faith can not be divorced from the action. Right knowledge should be transferred into right action to produce the right results. How often the words came in Quran — Those who believe and do good thing, they alone shall enter paradise. Again and again, not less than fifty times these words are repeated as if too much stress can not be laid on them.

Contemplation is encouraged but mere contemplation is not the goal. Those who believe and do nothing can not exist in Islam. These who believe and do wrong are inconceivable. Divine law is the law of effort and not

21 of ideals. It chalks out for the men the path of eternal progress from knowledge to action and from action to satisfaction.

But what is the correct faith from which right action spontaneously proceeds resulting in complete satisfaction. Here the central doctrine of Islam is the Unity of God. There is no God but God is the pivot from which hangs the whole teaching and practice of Islam. He is unique not only as regards his divine being but also as regards his divine attributes.

As regards the attributes of God, Islam adopts here as in other things too, the law of golden mean. It avoids on the one hand, the view of God which divests the divine being of every attribute and rejects, on the other, the view which likens him to things material. The Quran says, On the one hand, there is nothing which is like him, on the other, it affirms that he is Seeing, Hearing, Knowing. He is the King who is without a stain of fault or deficiency, the mighty ship of His power floats upon the ocean of justice and equity. He is the Beneficent, the Merciful. He is the Guardian over all. Islam does not stop with this positive statement. It adds further which is its most special characteristic, the negative aspects of problem. There is also no one else who is guardian over everything. He is the meander of every breakage, and no one else is the meander of any breakage. He is the restorer of every loss and no one else is the restorer of any loss what-so-ever. There is no God but one God, above any need, the maker of bodies, creator of souls, the Lord of the day of judgment, and in short, in the words of Quran, to him belong all excellent qualities.

Regarding the position of man in relation to the Universe, the Quran says:

“God has made subservient to you whatever is on the earth or in universe. You are destined to rule over the Universe.”

But in relation to God, the Quran says:

“O man God has bestowed on you excellent faculties and has created life and death to put you to test in order to see whose actions are good and who has deviated from the right path.”

In spite of free will which he enjoys, to some extent, every man is born under certain circumstances and continues to live under certain circumstances beyond his control. With regard to this God says, according to Islam, it is my will to create any man under condition that seem best to me. cosmic plans finite mortals can not fully comprehend. But I will certainly test you in prosperity as well in adversity, in health as well as in sickness, in heights as well as in depths. My ways of testing differ from man to man, from hour to hour. In adversity do not despair and do resort to unlawful means. It is but a passing phase. In prosperity do not forget God. God-gifts are given only as trusts. You are always on trial, every moment on test. In this sphere of life there is not to reason why, there is but to do and die. If you live in accordance with God; and if you die, die in the path of God. You may call it fatalism. but this type of fatalism is a condition of vigorous increasing effort, keeping you ever on the alert. Do not consider this temporal life on earth as the end of human existence. There is a life after death and it is eternal. Life after death is only a connection link, a door that opens up hidden reality of life. Every action in life however insignificant, produces a lasting effect. It is correctly recorded somehow. Some of the ways of God are known to you, but many of his ways are hidden from you. What is hidden in you and from you in this world will be unrolled and laid open before you in the next. the virtuous will enjoy the blessing of God which the eye has not seen, nor has the ear heard, nor has it entered into the hearts of men to conceive of they will march onward reaching higher and higher stages of evolution. Those who have wasted opportunity in this life shall under the inevitable law, which makes every man taste of what he has done, be subjugated to a course of treatment of the spiritual diseases which they have brought about with their own hands. Beware, it is terrible ordeal. Bodily pain is torture, you can bear somehow. Spiritual pain is hell, you will find it almost unbearable. Fight in this life itself the tendencies of the spirit prone to evil, tempting to lead you into iniquities ways. Reach the next stage when the self-accusing spirit in your conscience is awakened and the soul is anxious to attain moral excellence and revolt against disobedience. This will lead you to the final stage of the soul at rest, contented with God, finding its happiness and delight in him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexes will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the central core of submission to the will of God and complete surrender to his divine purpose. All hidden energies will then be released. The soul then will have peace. God will then address you:

“O thou soul that art at rest, and retest fully contented with thy Lord return to thy Lord. He pleased with thee and thou pleased with him; So enter among my servants and enter into my paradise.”

This is the final goal for man; to become, on the, one hand, the master of the universe and on the other, to see that his soul finds rest in his Lord, that not only his Lord will be pleased with him but that he is also pleased with his Lord. Contentment, complete contentment, satisfaction, complete satisfaction, peace, complete peace.

The love of God is his food at this stage and he drinks deep at the fountain of life. Sorrow and defeat do not overwhelm him and success does not find him in vain and exulting.

The western nations are only trying to become the master of the Universe. But their souls have not found peace and rest.

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever. [James A. Michener, *Islam The Misunderstood Religion*, In the Reader's Digest (American Edition) for May 1955, pp. 68-70.]

Conclusion

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Information arranged and organized BY MR.FAISAL FAHIM

PROVING THE EXISTENCE OF ALLAH (SWT) TO AN ATHEIST

by Dr. Zakir Naik

CONGRATULATING AN ATHEIST

Normally, when I meet an atheist, the first thing I like to do is to congratulate him and say, " My special congratulations to you", because most of the people who believe in God are doing blind belief - he is a Christian, because his father is a Christian; he is a Hindu, because his father is a Hindu; the majority of the people in the world are blindly following the religion of their fathers. An atheist, on the other hand, even though he may belong to a religious family, uses his intellect to deny the existence of God; what ever concept or qualities of God he may have learnt in his religion may not seem to be logical to him.

23 My Muslim brothers may question me, "Zakir, why are you congratulating an atheist?" The reason that I am congratulating an atheist is because he agrees with the first part of the Shahada i.e. the Islamic Creed, 'La ilaaha' - meaning 'there is no God'.

So half my job is already done; now the only part left is 'il lallah' i.e. 'BUT ALLAH' which I shall do Insha Allah. With others (who are not atheists) I have to first remove from their minds the wrong concept of God they may have and then put the correct concept of one true God.

LOGICAL CONCEPT OF GOD

My first question to the atheist will be: "What is the definition of God?" For a person to say there is no God, he should know what is the meaning of God. If I hold a book and say that 'this is a pen', for the opposite person to say, 'it is not a pen', he should know what is the definition of a pen, even if he does not know nor is able to recognise or identify the object I am holding in my hand. For him to say this is not a pen, he should at least know what a pen means. Similarly for an atheist to say 'there is no God', he should at least know the concept of God. His concept of God would be derived from the surroundings in which he lives. The god that a large number of people worship has got human qualities - therefore he does not believe in such a god. Similarly a Muslim too does not and should not believe in such false gods.

If a non-Muslim believes that Islam is a merciless religion with something to do with terrorism; a religion which does not give rights to women; a religion which contradicts science; in his limited sense that non-Muslim is correct to reject such Islam. The problem is he has a wrong picture of Islam. Even I reject such a false picture of Islam, but at the same time, it becomes my duty as a Muslim to present the correct picture of Islam to that non-Muslim i.e. Islam is a merciful religion, it gives equal rights to the women, it is not incompatible with logic, reason and science; if I present the correct facts about Islam, that non-Muslim may Inshallah accept Islam.

Similarly the atheist rejects the false gods and the duty of every Muslim is to present the correct concept of God which he shall Insha Allah not refuse.

(You may refer to my article, 'Concept of God in Islam', for more details)

QUR'AN AND MODERN SCIENCE

The methods of proving the existence of God with usage of the material provided in the 'Concept of God in Islam' to an atheist may satisfy some but not all.

Many atheists demand a scientific proof for the existence of God. I agree that today is the age of science and technology. Let us use scientific knowledge to kill two birds with one stone, i.e. to prove the existence of God and simultaneously prove that the Qur'an is a revelation of God.

If a new object or a machine, which no one in the world has ever seen or heard of before, is shown to an atheist or any person and then a question is asked, "Who is the first person who will be able to provide details of the mechanism of this unknown object? After little bit of thinking, he will reply, 'the creator of that object.' Some may say 'the producer' while others may say 'the manufacturer.' What ever answer the person gives, keep it in your mind, the answer will always be either the creator, the producer, the manufacturer or some what of the same meaning, i.e. the person who has made it or created it. Don't grapple with words, whatever answer he gives, the meaning will be same, therefore accept it.

SCIENTIFIC FACTS MENTIONED IN THE QUR'AN: for details on this subject please refer to my book, 'THE QUR'AN AND MODERN SCIENCE – COMPATIBLE OR INCOMPATIBLE?'

THEORY OF PROBABILITY

In mathematics there is a theory known as 'Theory of Probability'. If you have two options, out of which one is right, and one is wrong, the chances that you will chose the right one is half, i.e. one out of the two will be correct. You have 50% chances of being correct. Similarly if you toss a coin the chances that your guess will be correct is 50% (1 out of 2) i.e. 1/2. If you toss a coin the second time, the chances that you will be correct in the second toss is again 50% i.e. half. But the chances that you will

24 be correct in both the tosses is half multiplied by half ($1/2 \times 1/2$) which is equal to $1/4$ i.e. 50% of 50% which is equal to 25%. If you toss a coin the third time, chances that you will be correct all three times is ($1/2 \times 1/2 \times 1/2$) that is $1/8$ or 50% of 50% of 50% that is 12½%.

A dice has got six sides. If you throw a dice and guess any number between 1 to 6, the chances that your guess will be correct is $1/6$. If you throw the dice the second time, the chances that your guess will be correct in both the throws is ($1/6 \times 1/6$) which is equal to $1/36$. If you throw the dice the third time, the chances that all your three guesses are correct is ($1/6 \times 1/6 \times 1/6$) is equal to $1/216$ that is less than 0.5 %.

Let us apply this theory of probability to the Qur'an, and assume that a person has guessed all the information that is mentioned in the Qur'an which was unknown at that time. Let us discuss the probability of all the guesses being simultaneously correct.

At the time when the Qur'an was revealed, people thought the world was flat, there are several other options for the shape of the earth. It could be triangular, it could be quadrangular, pentagonal, hexagonal, heptagonal, octagonal, spherical, etc. Lets assume there are about 30 different options for the shape of the earth. The Qur'an rightly says it is spherical, if it was a guess the chances of the guess being correct is $1/30$.

The light of the moon can be its own light or a reflected light. The Qur'an rightly says it is a reflected light. If it is a guess, the chances that it will be correct is $1/2$ and the probability that both the guesses i.e the earth is spherical and the light of the moon is reflected light is $1/30 \times 1/2 = 1/60$.

Further, the Qur'an also mentions every living thing is made of water. Every living thing can be made up of either wood, stone, copper, aluminum, steel, silver, gold, oxygen, nitrogen, hydrogen, oil, water, cement, concrete, etc. The options are say about 10,000. The Qur'an rightly says that everything is made up of water. If it is a guess, the chances that it will be correct is $1/10,000$ and the probability of all the three guesses i.e. the earth is spherical, light of moon is reflected light and everything is created from water being correct is $1/30 \times 1/2 \times 1/10,000 = 1/60,000$ which is equal to about .0017%.

The Qur'an speaks about hundreds of things that were not known to men at the time of its revelation. Only in three options the result is .0017%. I leave it upto you, to work out the probability if all the hundreds of the unknown facts were guesses, the chances of all of them being correct guesses simultaneously and there being not a single wrong guess. It is beyond human capacity to make all correct guesses without a single mistake, which itself is sufficient to prove to a logical person that the origin of the Qur'an is Divine.

CREATOR IS THE AUTHOR OF THE QUR'AN

The only logical answer to the question as to who could have mentioned all these scientific facts 1400 years ago before they were discovered, is exactly the same answer initially given by the atheist or any person, to the question who will be the first person who will be able to tell the mechanism of the unknown object. It is the 'CREATOR', the producer, the Manufacturer of the whole universe and its contents. In the English language He is 'God', or more appropriate in the Arabic language, 'ALLAH'.

QUR'AN IS A BOOK OF SIGNS AND NOT SCIENCE

Let me remind you that the Qur'an is not a book of Science, 'S-C-I-E-N-C-E' but a book of Signs 'S-I-G-N-S' i.e. a book of ayaats. The Qur'an contains more than 6,000 ayaats, i.e. 'signs', out of which more than a thousand speak about Science. I am not trying to prove that the Qur'an is the word of God using scientific knowledge as a yard stick because any yardstick is supposed to be more superior than what is being checked or verified. For us Muslims the Qur'an is the Furqan i.e. criteria to judge right from wrong and the ultimate yardstick which is more superior to scientific knowledge.

But for an educated man who is an atheist, scientific knowledge is the ultimate test which he believes in. We do know that science many a times takes 'U' turns, therefore I have restricted the examples only to

25 scientific facts which have sufficient proof and evidence and not scientific theories based on assumptions. Using the ultimate yardstick of the atheist, I am trying to prove to him that the Qur'an is the word of God and it contains the scientific knowledge which is his yardstick which was discovered recently, while the Qur'an was revealed 1400 year ago. At the end of the discussion, we both come to the same conclusion that God though superior to science, is not incompatible with it.

SCIENCE IS ELIMINATING MODELS OF GOD BUT NOT GOD

Francis Bacon, the famous philosopher, has rightly said that a little knowledge of science makes man an atheist, but an in-depth study of science makes him a believer in God. Scientists today are eliminating models of God, but they are not eliminating God. If you translate this into Arabic, it is La illaha illal la, There is no god, (god with a small 'g' that is fake god) but God (with a capital 'G').

Surah Fussilat:

"Soon We will show them our signs in the (farthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?"
[Al-Quran 41:53]

55. Surah Ar-Rahman (The Most Gracious)



1. The Most Beneficent (Allah)!
2. Has taught (you mankind) the Qur'an (by His Mercy).
3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).
6. And the herbs (or stars) and the trees both prostrate.
7. And the heaven He has raised high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth He has put for the creatures.
11. Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates).
12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinns and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinns did He create from a smokeless flame of fire.
16. Then which of the Blessings of your Lord will you both (jinns and men) deny?

- 26 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinns and men) deny?
19. He has let loosed the two seas (the salt water and the sweet) meeting together.
20. Between them is a barrier which none of them can transgress.
21. Then which of the Blessings of your Lord will you both (jinns and men) deny?
22. Out of them both come out pearl and coral.
23. Then which of the Blessings of your Lord will you both (jinns and men) deny?
24. And His are the ships going and coming in the seas, like mountains.
25. Then which of the Blessings of your Lord will you both (jinns and men) deny?
26. Whatsoever is on it (the earth) will perish.
27. And the Face of your Lord full of Majesty and Honour will abide forever.
28. Then which of the Blessings of your Lord will you both (jinns and men) deny?
29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!
30. Then which of the Blessings of your Lord will you both (jinns and men) deny?
31. We shall attend to you, O you two classes (jinns and men)!
32. Then which of the Blessings of your Lord will you both (jinns and men) deny?
33. O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!
34. Then which of the Blessings of your Lord will you both (jinns and men) deny?
35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
36. Then which of the Blessings of your Lord will you both (jinns and men) deny?
37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide.
38. Then which of the Blessings of your Lord will you both (jinns and men) deny?
39. So on that Day no question will be asked of man or jinn as to his sin, (because they have already been known from their faces either white or black).
40. Then which of the Blessings of your Lord will you both (jinns and men) deny?
41. The *Mujrimun* (polytheists, criminals, sinners, etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
42. Then which of the Blessings of your Lord will you both (jinns and men) deny?
43. This is Hell which the *Mujrimun* (polytheists, criminals, sinners, etc.) denied.

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44. They will go between it (Hell) and the boiling hot water!

45. Then which of the Blessings of your Lord will you both (jinns and men) deny?

46. But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad ﷺ, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).

47. Then which of the Blessings of your Lord will you both (jinns and men) deny?

48. With spreading branches;

49. Then which of the Blessings of your Lord will you both (jinns and men) deny?

50. In them (both) will be two springs flowing (free)

51. Then which of the Blessings of your Lord will you both (jinns and men) deny?

52. In them (both) will be every kind of fruit in pairs.

53. Then which of the Blessings of your Lord will you both (jinns and men) deny?

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

55. Then which of the Blessings of your Lord will you both (jinns and men) deny?

56. Wherein both will be those (maidens) restraining their glances upon their husbands, whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.

57. Then which of the Blessings of your Lord will you both (jinns and men) deny?

58. (In beauty) they are like rubies and coral.

59. Then which of the Blessings of your Lord will you both (jinns and men) deny?

60. Is there any reward for good other than good?

61. Then which of the Blessings of your Lord will you both (jinns and men) deny?

62. And besides these two, there are two other Gardens (i.e. in Paradise).

63. Then which of the Blessings of your Lord will you both (jinns and men) deny?

64. Dark green (in colour).

65. Then which of the Blessings of your Lord will you both (jinns and men) deny?

66. In them (both) will be two springs gushing forth water.

67. Then which of the Blessings of your Lord will you both (jinns and men) deny?

68. In them (both) will be fruits, and date- palms and pomegranates.

69. Then which of the Blessings of your Lord will you both (jinns and men) deny?

70. Therein (gardens) will be fair (wives) good and beautiful;

71. Then which of the Blessings of your Lord will you both (jinns and men) deny?

73. Then which of the Blessings of your Lord will you both (jinns and men) deny?

74. Whom no man or jinn *yatmithhunna* (has opened their hymens with sexual intercourse) before them.

75. Then which of the Blessings of your Lord will you both (jinns and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinns and men) deny?

78. Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour.

19. Surah Maryam (Mary)



1. *Kaf- Ha-Ya-'Ain-Sad*.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

2. (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

3. When he called out his Lord (Allah) a call in secret,

4. Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

5. "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"

7. (Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

10. [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

11. Then he came out to his people from *Al-Mihrab* (a praying place or a private room, etc.), he told them by signs to glorify Allah's Praises in the morning and in the afternoon.

12. (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurat (Torah)]." And We gave him wisdom while yet a child.

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,

29 14. And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allah or to his parents).

15. And *Salamun* (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!

16. And mention in the Book (the Qur'an, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."

19. (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).' "

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;

25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

26. "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.'"

27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariya* (an unheard mighty thing).

28. "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

30. "He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;"

31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live."

32. "And dutiful to my mother, and made me not arrogant, unblest.

33. "And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

34. Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).

- 30** **35.** It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.
- 36.** ['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabari]
- 37.** Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).
- 38.** How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the *Zalimun* (polytheists and wrong-doers) today are in plain error.
- 39.** And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.
- 40.** Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
- 41.** And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet.
- 42.** When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"
- 43.** "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.
- 44.** "O my father! Worship not *Shaitan* (Satan). Verily! *Shaitan* (Satan) has been a rebel against the Most Beneficent (Allah).
- 45.** "O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of *Shaitan* (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubi]
- 46.** He (the father) said: "Do you reject my gods, O Ibrahim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."
- 47.** Ibrahim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.
- 48.** "And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."
- 49.** So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaque (Isaac) and Ya'qub (Jacob), and each one of them We made a Prophet.
- 50.** And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).
- 51.** And mention in the Book (this Qur'an) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.
- 52.** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)].
- 53.** And We bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy.

- 31 54. And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.
55. And he used to enjoin on his family and his people *As-Salat* (the prayers) and the *Zakat*, and his Lord was pleased with him.
56. And mention in the Book (the Qur'an) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.
57. And We raised him to a high station.
58. Those were they unto whom Allah bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh (Noah), and of the offspring of Ibrahim (Abraham) and Israel and from among those whom We guided and chose. When the Verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.
59. Then, there has succeeded them a posterity who have given up *As-Salat* (the prayers) [i.e. made their *Salat* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.
60. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise and they will not be wronged in aught.
61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allah) has promised to His slaves in the unseen: Verily! His Promise must come to pass.
62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salam* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].
63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqun* (pious and righteous persons - See V.2:2).
64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,
65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].
66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
67. Does not man remember that We created him before, while he was nothing?
68. So by your Lord, surely, We shall gather them together, and (also) the *Shayatin* (devils) (with them), then We shall bring them round Hell on their knees.
69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah).
70. Then, verily, We know best those who are most worthy of being burnt therein.
71. There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.
72. Then We shall save those who use to fear Allah and were dutiful to Him. And We shall leave the *Zalimun* (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).

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73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

75. Say (O Muhammad ﷺ) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]

76. And Allah increases in guidance those who walk aright [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in Our *Ayat* (this Qur'an and Muhammad ﷺ) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"

78. Has he known the unseen or has he taken a covenant from the Most Beneficent (Allah)?

79. Nay! We shall record what he says, and We shall increase his torment (in the Hell);

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

81. And they have taken (for worship) *aliha* (gods) besides Allah, that they might give them honour, power and glory (and also protect them from Allah's Punishment etc.).

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

83. See you not that We have sent the *Shayatin* (devils) against the disbelievers to push them to do evil.

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

85. The Day We shall gather the *Muttaqun* (pious - see V.2:2) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour).

86. And We shall drive the *Mujrimun* (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allah).

88. And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."

89. Indeed you have brought forth (said) a terrible evil thing.

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

33

91. That they ascribe a son (or offspring or children) to the Most Beneficent (Allah).

92. But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children).

93. There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.

94. Verily, He knows each one of them, and has counted them a full counting.

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).

97. So We have made this (the Qur'an) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqun* (pious and righteous persons - See V.2:2), and warn with it the *Ludda* (most quarrelsome) people.

98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

255. Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursi*.]

112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say (O Muhammad ﷺ): "He is Allah, (the) One.

2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

3. "He begets not, nor was He begotten;

4. "And there is none co-equal or comparable unto Him."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise.

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadir) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.

4. That is because they opposed Allah and His Messenger (Muhammad ﷺ). And whosoever opposes Allah, then verily, Allah is Severe in punishment.

5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the *Fasiqun* (rebellious, disobedient to Allah).

6. And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

7. What Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships, - it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masakin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say);-

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never

35 obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars.

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.

13. Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more awful as a fear in their (Jews of Bani An-Nadir) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.

15. They are like their immediate predecessors (the Jews of Bani Qainuqa', who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment;-

16. (Their allies deceived them) like *Shaitan* (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, *Shaitan* (Satan) says: "I am free of you, I fear Allah, the Lord of the '*Alamin* (mankind, jinns and all that exists)!"

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zalimun* (i.e. polytheists, wrong-doers, disbelievers in Allah and in His Oneness, etc.).

18. O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do .

19. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fasiqun* (rebellious, disobedient to Allah).

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect .

22. He is Allah, than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

23. He is Allah than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.

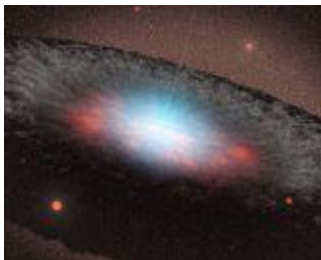
24. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.



1. I swear by the Day of Resurrection;
2. And I swear by the self-reproaching person (a believer).
3. Does man (a disbeliever) think that We shall not assemble his bones?
4. Yes, We are Able to put together in perfect order the tips of his fingers.
5. Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.
6. He asks: "When will be this Day of Resurrection?"
7. So, when the sight shall be dazed,
8. And the moon will be eclipsed,
9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)
10. On that Day man will say: "Where (is the refuge) to flee?"
11. No! There is no refuge!
12. Unto your Lord (Alone) will be the place of rest that Day.
13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].
15. Though he may put forth his excuses (to cover his evil deeds).
16. Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith.
17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'an),
18. And when We have recited it to you [O Muhammad ﷺ through Jibrael (Gabriel)], then follow you its (the Qur'an's) recital.
19. Then it is for Us (Allah) to make it clear to you,
20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,
21. And leave (neglect) the Hereafter.
22. Some faces that Day shall be *Nadira* (shining and radiant).
23. Looking at their Lord (Allah);

- 37 24. And some faces, that Day, will be *Basirah* (dark, gloomy, frowning, and sad),
25. Thinking that some calamity was about to fall on them;
26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
27. And it will be said: "Who can cure him and save him from death?"
28. And he (the dying person) will conclude that it was (the time) of departing (death);
29. And leg will be joined with another leg (shrouded)
30. The drive will be, on that Day, to your Lord (Allah)!
31. So he (the disbeliever) neither believed (in this Qur'an, in the Message of Muhammad ﷺ) nor prayed!
32. But on the contrary, he belied (this Qur'an and the Message of Muhammad ﷺ) and turned away!
33. Then he walked in full pride to his family admiring himself!
34. Woe to you [O man (disbeliever)]! And then (again) woe to you!
35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
36. Does man think that he will be left *Suda* [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?
37. Was he not a *Nutfah* (mixed male and female discharge of semen) poured forth?
38. Then he became an '*Alaqa* (a clot); then (Allah) shaped and fashioned (him) in due proportion.
39. And made him in two sexes, male and female.
40. Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things)

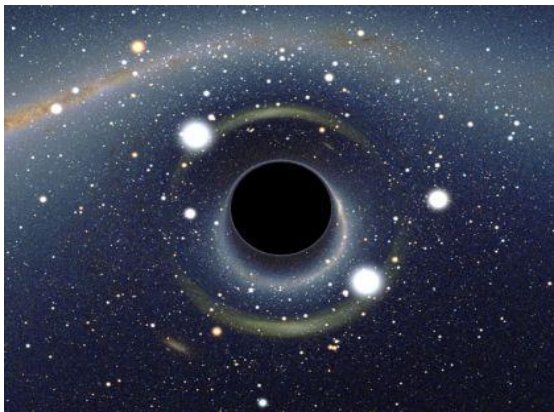
The Piercing Star and Black holes



The holy Quran is word of god. The Almighty revealed it to his final prophet to humanity. When prophets were inviting their people to the truth,

God endowed them with miracles to convince their people. Moses was given a miracle that excelled magic and dazzled magicians in ancient Egypt. Jesus was given a miracle that excelled medicine and he could cure people from incurable diseases. The only people who could see these miracles are the ones who were there. Because the prophet Muhammad was the final prophet his miracle had to be continuous and immortal, this immortal miracle is the holy Quran itself.

At the age of revealing the holy Quran Arabs were excelled in poetry and prose, so the holy Quran challenged them by its eloquence. Now miracles of the holy Quran appeared in the scientific signs mentioned in a lot of verses, these verses indicate to scientific facts which have been discovered since only few decades, So humanity must know that the holy Quran is the word of Allah. One of the scientific signs mentioned in the holy Quran is the piercing star. (1) The Almighty says in the beginning of surat Al-Tarek: (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3) These verses speak about a star which has two significant features. The first one is that it is a piercing star the other is that it knocks something hard enough to make sound. Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a relationship between both. The question now is How do these verses indicate to black holes? Black holes are the most violent and mysterious phenomenon in the sky. Black holes are the evolutionary endpoints of stars at least 10 to 15 times as massive as the Sun. If a star that massive or larger undergoes a supernova explosion, it may leave behind a fairly massive burned out stellar remnant. With no outward forces to oppose gravitational forces, the remnant will collapse in on itself. The star eventually collapses to the point of zero volume and infinite density, creating what is known as a "singularity". As the gravitational field is so powerful that nothing, including light, can escape its pull, the black hole has a one-way surface, called the event horizon, into which objects can fall, but out of which nothing can come out. At this we have to clarify very important point – which causes confusion to a lot of people- that we must distinguish between the event horizon of the black hole at which any matter or light can not escape and the point at which the matter of the exploded star is collapsed. If the sun become a black hole it will have an event horizon with radius about 3 km but all its matter will be condensed in a point at the center of the black hole. (General relativity describes a black hole as a region of empty space with a point like singularity at the center and an event horizon at the outer edge). (2)



The piercing star describes the matter of star condensed in singularity and the hole of empty space caused by this condensed matter.

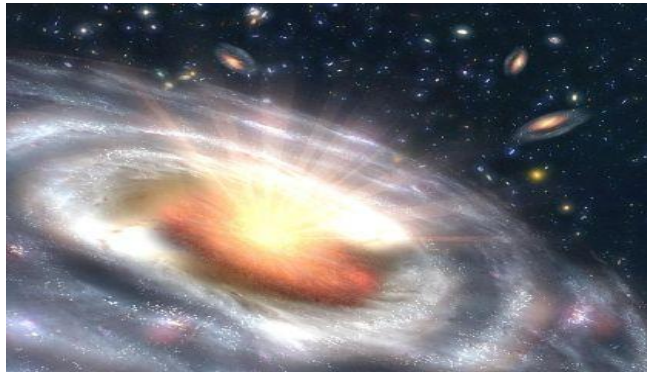
The verse indicates to the black hole The verse describes this phenomenon as the piercing star and this is more accurate description because the matter of the collapsed star which is condensed in singularity is the reason of forming the black hole. So the star itself still there condensed causing the existence of this empty space called black hole. When you describe this phenomenon as a black hole you actually are describing only the empty space but if

you describe it the piercing star, then you are describing the matter of star condensed in singularity and the hole of empty space caused by this matter.

Types of black holes There are two main types of black holes the first one is the stellar black holes and the second is actually the biggest and greatest phenomenon in the sky, it is the supermassive black holes. This confirms to us why the oath of the piercing star in the holy Quran is great enough to be coupled with the oath of heaven regarding its greatness.

The properties of supermassive black holes The most significant feature of the supermassive black hole is its mass which exceed all limits of imagination if you know that the mass of stellar black holes can reach 30 times solar mass, the mass of a supermassive black hole can reach ten billion times solar mass. It is formed also as result of collapse of the matter of supermassive star at the beginning of formation of galaxies, so the piercing star which is condensed in a tiny volume causing this supermassive black hole is considered to be the most massive star in the universe. (3)

The story begins with Quasars It has got along time for scientists to discover the supermassive black holes and the beginning was the discovery of quasars. The QUASi-stellar radio source (quasar) is a powerfully energetic and distant active galactic nucleus. The most luminous quasars radiate at a rate that can exceed the output of average galaxies, equivalent to one trillion (10¹²) suns. Scientist for along time have wondered how does a quasar produce such tremendous luminosity despite its distance from us which reaches billions of light years and the answer came from the most violent thing in sky it is the supermassive black hole. The huge luminosity of quasars results from the accretion discs of central supermassive black holes, which can convert on the order of 10% of the mass of an object into energy as compared to 0.7% for the p-p chain nuclear fusion process that dominates the energy production in sun-like stars. (4)



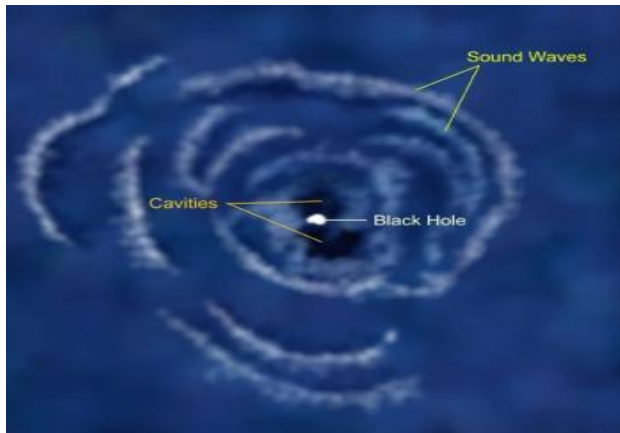
The huge luminosity of quasars results from the accretion discs of central supermassive black holes

The cosmic knocks resulted from supermassive black holes The mentioned verses (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3) stated that the piercing star which we explained its relation to supermassive black hole has another significant feature as the verses called it Al-Tarik (The knocker) so how does the piercing star and the resulted supermassive black hole knock? Part of the matter of accretion disk rotating supermassive black hole which is about to fall in the supermassive black hole is re-emitted as Relativistic jets which are extremely powerful twin jets of plasma being shot along the axis of spin of the accretion disk having a velocity approaching the speed of light. This jet knocks hardly and strongly any thing in its way and for long distances. And due to the movement of this plasma jet it knocks the interstellar and the intergalactic medium producing real sound waves.



A real jet of plasma produced by a supermassive black hole in the galaxy (M87) recorded by Hubble space telescope. It knocks every thing in its way for a distance (5000 light years).

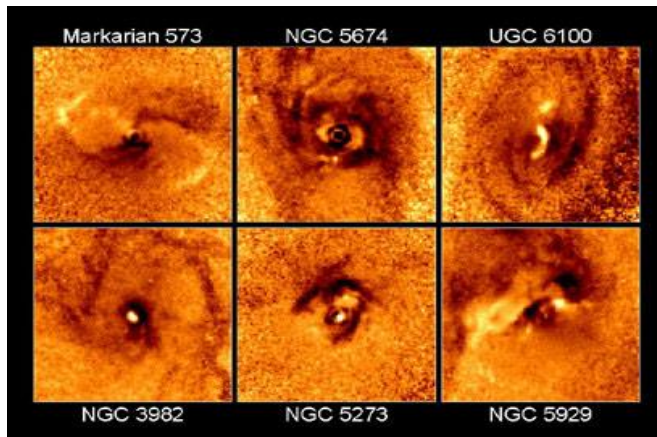
In Sept. 9, 2003: Astronomers using NASA's Chandra X-ray Observatory have found, for the first time, sound waves from a supermassive black hole. This supermassive black hole resides in the Perseus cluster of galaxies located 250 million light years from Earth. The "note" is the deepest ever detected from any object in our Universe. (5)



Real sound waves resulted from jets knocking the intergalactic medium. Now imagine how great the miracle in the verses is. The piercing star and the resulted supermassive black hole knocks the intergalactic medium with relativistic jets and as result of this knocking real sound is produced. (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3) *The piercing star and heaven* Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a fundamental relationship between this type of stars and all what we see in the sky from stars and galaxies.

The piercing star is in the core of all galaxies Quasar and related supermassive black holes have been associated to a type of galaxies called active galaxies, but the other type of galaxies called inactive galaxies which includes our galaxy the Milky way are thought for a long time to have no supermassive black holes in their cores, but from about two decades scientists have found a method to determine the existence of supermassive black hole by determining the velocities of stars close to the galactic nuclei and they were surprised when they found a supermassive black hole in all galaxies.

What remained is to know is there a supermassive black hole in our galaxy the Milky way or not. In 2003 American astrophysicist Andrea Ghez and its teamwork (UCLA) and by using high spatial resolution imaging techniques have confirmed the existence of a supermassive black hole in our own galaxy. (6) The image is now complete each galaxy has its own supermassive black hole, but why there are active galaxies and inactive ones. The answer of this question related to the development of galaxies.



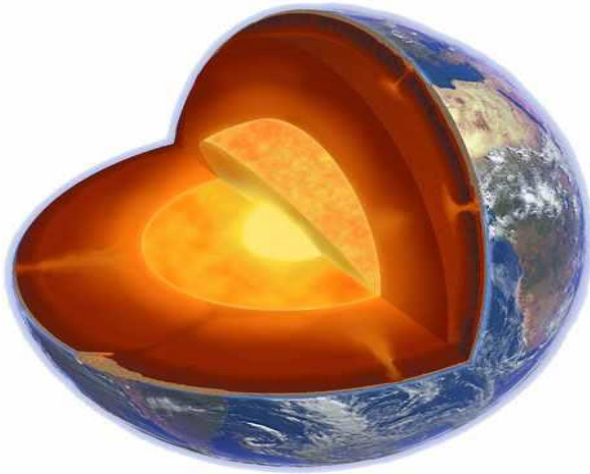
There is a supermassive black hole in each galaxy *Supermassive black hole and the birth of galaxies* Scientists have found a relationship between the velocity of stars at the edges of galaxies and the mass of the supermassive black holes in the core of these galaxies and because the distance between them are very large so this relation formed in a previous time, the time of galaxy birth as it thought that the galaxies are formed when a huge cloud of gas is collapsed at its core forming supermassive black hole which start to feed on the neighboring gas forming a quasar. This quasar triggers the formation of new stars in the entire galaxy so a new active galaxy is formed, but with time the gas start to get far from the supermassive black hole so it has nothing to feed on and the active galaxy converts to inactive one.

So science today makes a relation between the piercing star and all what we see in the sky from stars and galaxies. For this reason Allah (SWT) in these verses coupled His oath by heaven regarding its greatness with the piercing star which means that there is a fundamental relationship between this type of stars and all what we see in the sky from stars and galaxies. (By the heaven and the Tarik (The Knocker) * Ah, what will tell thee what the Tarik (The knocker) is! * The piercing Star!) (Quran 86:1-3)

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Universe By: Chem. Gamal Abdel-Nasser



The Sunnah of Prophet Muhammad is the second revealed source of Islam. Like the Quran, it contains scientific information unavailable 1400 years ago. From these miracles is the “seven” earths, mentioned by the Prophet in several of his sayings. From them are the following two: Hadith 1 It was narrated on the authority of Abu Salamah that a dispute arose between him and some other people (about a piece of land). When he told Aisha (the Prophet’s wife) about it, she said, ‘O Abu Salamah! Avoid taking the land unjustly, for the Prophet said: “Whoever usurps even one span of land of somebody, its depth through the seven earths will be collared to his neck.”’ (Saheeh Al-Bukhari, ‘Book of Oppression.’)

Hadith 2 Salim narrated on the authority of his father that the Prophet said: “Whoever takes a piece of land of others unjustly, he will sink down the seven earths on the Day of Resurrection.” (Saheeh Al-Bukhari, ‘Book of Oppression.’) The aforementioned hadith prohibits oppression in general, especially the taking of a piece of land belonging to others unjustly. What might the seven earths refer to? Studies in geology have proven that the earth is composed of seven zones, identified from the inner to the outer layers as follows:

(1) The Solid Inner Core of Earth: 1.7% of the Earth’s mass; depth of 5,150 - 6,370 kilometers (3,219 - 3,981 miles) The inner core is solid and unattached to the mantle, suspended in the molten outer core. It is believed to have solidified as a result of pressure-freezing which occurs to most liquids when temperature decreases or pressure increases.

(2) The Liquid Outer core: 30.8% of Earth’s mass; depth of 2,890 - 5,150 kilometers (1,806 - 3,219 miles)

The outer core is a hot, electrically conducting liquid within which convective motion occurs. This conductive layer combines with Earth’s rotation to create a dynamo effect that maintains a system of electrical currents known as the Earth’s magnetic field. It is also responsible for the subtle jerking of Earth’s rotation. This layer is not as dense as pure molten iron, which indicates the presence of lighter elements. Scientists suspect that about 10% of the layer is composed of sulfur and/or oxygen because these elements are abundant in the cosmos and dissolve readily in molten iron.

(3) The “D” Layer: 3% of Earth’s mass; depth of 2,700 - 2,890 kilometers (1,688 - 1,806 miles) This layer is 200 to 300 kilometers (125 to 188 miles) thick and represents about 4% of the mantle-crust mass. Although it is often identified as part of the lower mantle, seismic discontinuities suggest the “D” layer might differ chemically from the lower mantle lying above it. Scientists theorize that the material either dissolved in the core, or was able to sink through the mantle but not into the core because of its density.

(4) Lower Mantle: 49.2% of Earth’s mass; depth of 650 - 2,890 kilometers (406 - 1,806 miles)

The lower mantle contains 72.9% of the mantle-crust mass and is probably composed mainly of silicon, magnesium, and oxygen. It probably also contains some iron, calcium, and aluminum. Scientists make these deductions by assuming the Earth has a similar abundance and proportion of cosmic elements as found in the Sun and primitive meteorites.

(5) Middle Mantle (Transition region): 7.5% of Earth's mass; depth of 400 - 650 kilometers (250-406 miles)

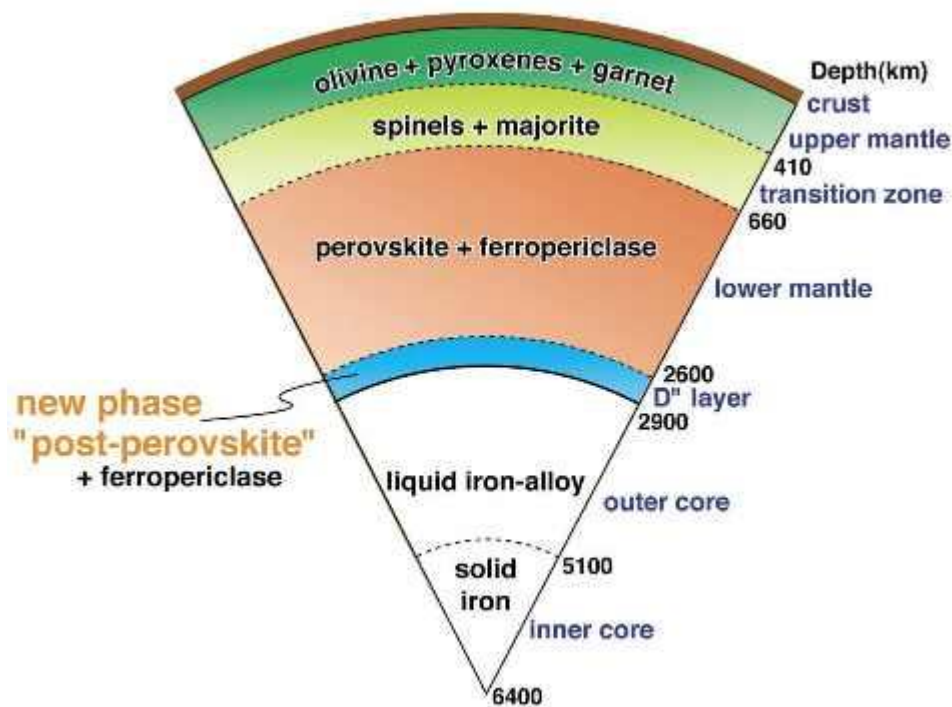
The transition region or mesosphere (for middle mantle), sometimes called the fertile layer, contains 11.1% of the mantle-crust mass and is the source of basaltic magmas. It also contains calcium, aluminum, and garnet, which is a complex aluminum-bearing silicate mineral. This layer is dense when cold because of the garnet. It is buoyant when hot because these minerals melt easily to form basalt which can then rise through the upper layers as magma.

(6) Upper Mantle: 10.3% of Earth's mass; depth of 10 - 400 kilometers (6 - 250 miles)

The upper mantle contains 15.3% of the mantle-crust mass. Fragments have been excavated for our observation by eroded mountain belts and volcanic eruptions. Olivine $(\text{Mg,Fe})_2\text{SiO}_4$ and pyroxene $(\text{Mg,Fe})\text{SiO}_3$ have been the primary minerals found in this way. These and other minerals are refractory and crystalline at high temperatures; therefore, most settle out of rising magma, either forming new material or never leaving the mantle. Part of the upper mantle called the asthenosphere might be partially molten.

(7) Lithosphere Oceanic crust: 0.099% of Earth's mass; depth of 0-10 kilometers (0 - 6 miles) The rigid, outermost layer of the Earth comprising the crust and upper mantle is called the lithosphere. The oceanic crust contains 0.147% of the mantle-crust mass. The majority of the Earth's crust was made through volcanic activity. The oceanic ridge system, a 40,000-kilometer (25,000 mile) network of volcanoes, generates new oceanic crust at the rate of 17 km³ per year, covering the ocean floor with basalt. Hawaii and Iceland are two examples of the accumulation of basalt piles.

The continental crust contains 0.554% of the mantle-crust mass. This is the outer part of the Earth composed essentially of crystalline rocks. These are low-density buoyant minerals dominated mostly by quartz (SiO_2) and feldspars (metal-poor silicates). The crust (both oceanic and continental) is the surface of the Earth; as such, it is the coldest part of our planet. Because cold rocks deform slowly, we refer to this rigid outer shell as the lithosphere (the rocky or strong layer).



Conclusion

The layers of the earth coincide with the above mentioned hadith of the Prophet. The miracle is in two matters:

- (1) The expression of the hadith, 'He will sink down the seven earths on the Day of Resurrection,' indicates the stratification of these "earths" around one center.
- (2) The accuracy with which the Prophet of Islam referred to the seven inner layers of earth. The only way for a desert dweller to have known these facts 1400 years ago is through revelation from God.

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Apostates: Should they be killed or saved?

The sections of this article are:

- 1- Who are the Apostates in Islam?
- 2- The absolute freedom of religion in Islam.
- 3- So how come Muslim Fundamentalists execute those who desert Islam then?
- 4- My rebuttal about the historical Muslims' battles with the Apostates.**
- 5- Does Islam really mean to force someone to Islam or else kill him?
- 6- Renowned Muslim scholars agreeing with not all apostates to be killed.**
- 7- Conclusion.

Note: Some of the notes in this article were taken from the commentary of the Noble Quran translation of Abdullah Yusuf Ali; may Allah Almighty rest his soul. Ameen.

1- Who are the Apostates in Islam?

Apostates or Renegades are those who decide to leave the religion of Islam. There is a widely prevailing misconception about this issue. It is generally thought that the Holy Quran (The Muslims Holy Scripture) provides the death sentence for those who desert the religion of Islam. There is not the least ground for such a supposition. The Holy Quran speaks repeatedly of people going back to unbelief after believing, but never once does it say that they should be killed or punished. Although the Holy Quran does provide the death sentence for some situations such as putting a murderer to death, but it never provided death sentence or ordered the death of those who leave Islam.

Let us look at Noble Verse 2:217 "They ask thee (Mohammed) Concerning fighting In the Prohibited Month. Say: Fighting therein Is a grave (offence); but graver is it In the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the sacred Mosque, and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you **turn back** from their faith (Islam) and die in unbelief, their works will bear no fruit in this life and in the hereafter; they will be companions of the fire and will abide therein." Here in this Holy Verse we see that Allah Almighty talks about those who leave Islam, and promises them punishment in the day of judgment. Allah Almighty doesn't order the death of those people.

Let also look at Noble Verse 5:54 "O ye who believe! If any from among you **turn back from his faith**, soon will Allah produce a people whom He (Allah) will love as they will love Him lowly with the believers, Mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproachers of such as find fault. That is the Grace of Allah which He will bestow on whom He (Allah) pleaseth. And Allah encompasseth all, and He knoweth all things." Here in this Holy Verse we see again Allah Almighty strengthening the faith of the Muslims in Islam by assuring them that whenever they see Muslims leaving Islam they will also see those who join Islam with strong faith and love to Allah Almighty.

"As most men are rebellious." (5:49), it is inevitable that there should be apostates even from such a religion of reason and common-sense as Islam. In Verse 5:54 above there is a warning to the Muslims that they should not repeat the history of the Jews, and become so self-satisfied or arrogant as to depart from the spirit of Allah's teaching. If they do, the loss will be their own. Allah's bounty is not confined to one group or section of humanity. He can always raise up people who will follow the true spirit of Islam. That spirit is defined in two ways:

1- They will love Allah Almighty and Allah Almighty will love them.

2- Amongst the Brethren, their attitude will be that of humility, but to wrongdoers they will offer no compromises, and they will always strive and fight for the truth and right. They will know no fear, either physical, or that more insidious form. They are too great in mind to be haunted by any such thought.

Let us look at Noble Verse 5:55 "(O Muslims) Your (real) friends are (No less than) Allah, His Messenger, and the (Fellowship Of) Believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship)." Here we see Allah Almighty telling Muslims after he warned them from apostates in (5:54) that their real friends are: Allah Almighty, Prophet Mohammed peace be upon him, and the good Muslims who keep up with their prayers and charity, and who humbly worship their God.

Let us look at Noble Verse 3:90 "**But those who reject faith after they accepted it**, and then go on adding to their defiance of faith never will their repentance be accepted; for they are those who have (of set purpose) gone astray." Here in this holy verse we see Allah Almighty rejecting the faith of those who keep coming back and forth to Islam. In order for a human being to accept Islam as his religion, he must be certain about it first. Allah Almighty's path is wide open, and his mercy is greater than this universe. This Holy Verse also does not order the death of those who leave Islam.

The path to Allah Almighty is always open and Allah Almighty will be your friend as in verse (5:55) above, and he will forgive your sins for you once you repent as in the following verse: "Except for those that repent (Even) after that, And make amends; for Allah is Oft-Forgiving Most Merciful." (3:89).

2- The absolute freedom of religion in Islam:

Some group of Muslims believe in killing apostates because they follow a Hadith (Saying) from Prophet Mohammed peace be upon him regarding the apostates. While Islam was weak and still growing among Jews, Christians and Pagans, Muslims did not have the full and complete religion that they needed. Some Jews and Christians wanted to take advantage of such situation to destroy Islam. They had a plan to adopt Islam first and then desert it, thus creating the impression that Islam was not a religion worth adopting.

Let us look at Noble Verse 3:72 "A section of the People of the Book (Jews and Christians) say: Believe in the morning what is revealed to the believers (Muslims), but reject it at the end of the day; perchance they may (themselves) turn back (from Islam)." To protect Islam from such Satanic attempts done by a group of the people of the book (Jews and Christians), Prophet Mohammed peace be upon him ordered the death of those who enter Islam and leave it. This temporary law that was put by our Prophet had stopped the hypocrites from the People of the Book who carried so much hatred toward Islam to enter Islam and desert it afterwards.

Allah Almighty ordered the Muslims to kill the pagans who fought against the Muslims. The following Noble Verse talks about all of the enemies who fought the Muslims long and bloody battles:

Let us look at Noble Verse 2:191 "And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith." The killing of the pagans who fought the Muslims during the time when Islam was not yet complete was essential.

Important Note: Noble Verse 2:191 above is not dedicated to the apostates as some Muslims use it to prove that the Noble Quran orders the killing of apostates. In fact, it doesn't even mention the apostates. It talks in general about slaying the pagans who declare wars on the Muslims. The pagans would obviously include the apostates who deserted Islam, but the Noble Verse certainly doesn't DIRECTLY order the killing of anyone who deserts Islam.

Allah Almighty promised that He will protect the Noble Quran from any corruption:

"We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption). (The Noble Quran, 15:9)"

"Nay, this is a Glorious Quran, (inscribed) in a Tablet Preserved! (The Noble Quran, 85:21-22)"

Let us look at Noble Verse 5:3 ".....This day those who reject faith given up all hope of your religion: Yet fear them not But fear Me (Allah). **This day have I (Allah) perfected your religion for you**, completed my favour upon you, and have chosen for you Islam as your (complete) religion....". So long as Islam was not organized, with its own

community and its own laws, the unbelievers and the Hypocrites from the People of the Book and the Pagan Arabs had hoped to wean the believers from the new teaching. Now that hope is gone forever with the complete organization of Islam.

Let us look at Noble Verses 15:2-3 "Again and again will those who disbelieve, wish that they had bowed (to God's will) in Islam. **Leave them alone**, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)."

Let us look at Noble Verses 10:99-100 "If it had been thy Lord's will, they would all have believed, all who are on earth! wilt thou then compel mankind, against their will, to believe! **No soul can believe, except by the will of God**, and He will place doubt (or obscurity) on those who will not understand."

Let us look at Noble Verse 18:29 "Say, 'The truth is from your Lord': **Let him who will believe, and let him who will, reject (it)**: for the wrong doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!"

Let us look at Noble Verse 27:92 "And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: **'I am only a Warner.'**"

Let us look at Noble Verse 10:99 "If it had been thy Lord's will, they would all have believed,- all who are on earth! **wilt thou then compel mankind, against their will, to believe!**" Allah Almighty doesn't like us to compel people into belief.

"No soul can believe, except by the will of God, and He will place doubt (or obscurity) on those who will not understand. (The Noble Quran, 10:100)" Allah Almighty helps those whom He likes to be guided to His Straight Path. If anyone doesn't believe, or reverts back from Islam, it is then his loss and it is the Will of Allah Almighty.

"Say: 'Behold all that is in the heavens and on earth'; but neither Signs nor Warners profit those who believe not. Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? **Say: 'Wait ye then: for I, too, will wait with you.'** (The Noble Quran, 10:101-102)" Notice how Allah Almighty orders us to say "Wait" to those who reject Islam. This clearly says that we can't force anyone into Islam, or punish anyone for leaving Islam.

Let us look at Noble Verse 10:108 "Say: 'O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: **and I am not (set) over you to arrange your affairs.**'" Whoever believes benefits his soul and whoever doesn't, harms it, and Prophet Muhammad peace be upon him is not in charge of people to arrange their affairs. Only Allah Almighty is.

"Say: 'Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. **The Messenger's duty is only to preach the clear (Message).** (The Noble Quran, 24:54)" Prophet Muhammad's duty was only to preach.

"Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? he that is cast into the Fire, or he that comes safe through, on the Day of Judgement? **Do what ye will:** Verily He seeth (clearly) all that ye do. (The Noble Quran, 41:40)" Here we clearly see Allah Almighty giving a freedom of choice for people to choose or refuse Islam.

"And those who take as protectors others besides Him - Allah doth watch over them; and **thou art not the disposer of their affairs.** (The Noble Quran, 42:6)" Again, Allah Almighty here told Prophet Muhammad that he has no authority over those who reject Islam.

"It is true thou wilt not be able to guide every one whom thou lovest; **but Allah Guides those whom He will and He Knows those who receive guidance.** (The Noble Quran, 28:56)" Again, no authority to Prophet Muhammad over those who accept or reject Islam.

Let us look at Noble Verse 2:256 "**Let there be no compulsion in religion:** Truth stands out clear from error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things." The Holy Quran prohibits Muslims to force any person into Islam. Muslims must not let people resent Islam and Muslims. They must leave people decide for themselves because the "Truth stands out clear from error" (2:256).

Compulsion is incompatible with religion: Because (1) religion depends upon faith and will, and these would be meaningless by force; (2) Truth and Error have been so clearly shown up by the mercy of Allah Almighty that there should be no doubt in the minds of any persons of good will as to the fundamentals of faith; (3) Allah Almighty's protection is continuous, and His Plan is always to lead us from the depths of darkness into the clearest light.

The following was sent to me from "Vipor Poison"; may Allah Almighty always be pleased with him:

"I found another verse in the Quran that dealt with apostates. Noble Verse 4:137 "Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief, - Allah will not forgive them nor guide them nor guide them on the way."

Notice that the Quran says those who reject faith and then BELIEVE and again DISBELIEVE. if a Muslim rejects faith and is then killed for doing so how will he live to again BELIEVE and then DISBELIEVE. The atmosphere of this verse is that of free will and freedom of choice to everyone. If Allah wanted he would have said something about the punishment, if there was any, of those who reject Islam after accepting it. but Allah takes this to be clearly a private matter between them and Allah.

I found many verses in the Quran that teach us NO PUNISHMENT for an apostate BUT I found no verse that says the contrary.

Here is another verse about the freedom of expression in the Quran. many translators translate this wrongly and kill the meaning of the word making it a bogus and strange statement. Noble Verse 39:18 "Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding."

The Quran tells the Muslims to listen to every thing and follow only the best of what is said. it does not tell them to kill people if they say something that is not according to the cultural norm."

The following two sets of Noble Verses were sent to me by brother Rached Blili; may Allah Almighty always be pleased with him.

Let us look at Noble Verses 109:1-6 "Say : O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. **To you be your Way, and to me mine.**"

Let us look at Noble Verse 42:15 "Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: '**I believe in the Book which God has sent down; and I am commanded to judge justly between you.** God is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. **There is no contention between us and you.** God will bring us together, and to Him is (our) Final Goal.'"

The Noble Quran in all of the above Noble Verses is crystal clear about providing freedom of religion and choice to all people, Muslims and non-Muslims.

3- So how come Muslim Fundamentalists execute those who desert Islam then?

The interpretation of those who prohibit women from education, even though Islam clearly allows education for women, and prohibit them also from driving, and oppress men by forcing them to grow beards, even though beards are NOT mandatory in Islam, doesn't mean much to me.

As we've seen above, it is quite clear, and beyond any questioning that Allah Almighty prohibited compulsion in religion and allowed the absolute freedom of religion to everyone. When Prophet Muhammad peace be upon him executed apostates, he did it because Muslims were at war time and because Islam was still partial, and Muslims needed protection from the **hypocrites** of the Jews and Christians who purposely entered Islam and deserted it later to create confusion among the Muslims as shown below in the Noble Verse.

The Sayings of Prophet Muhammad, peace be upon him, regarding killing the renegades came when Islam was partial and the Muslims were dealing with wars all the time. So if the person wasn't with the Muslims, then he was certainly with his people, the pagans and the other non-Muslims, and he would've then had to join the evil forces to fight the Muslims. So the case back then was different than today.

I have no sympathy for those hypocrites of the Jews and Christians who got executed:

"A section of the People of the Book (Jews and Christians) say: Believe in the morning what is revealed to the believers (Muslims), but reject it at the end of the day; perchance they may (themselves) turn back (from Islam). (The Noble Quran, 3:72)"

Please read "The absolute freedom of religion in Islam" section above for more details and explanations.

Please visit [Islam prohibits forming alliance with Jews and Christians and non-Muslims.](#)

[Why do some Muslims call Americans and Westerners "Great Satan"?](#)

[What is the Wisdom of Islam?](#)

4- My rebuttal about the historical Muslims' battles with the Apostates:

According to the Islamic history, when Prophet Muhammad peace be upon him died, some of the Muslims had deserted Islam for several reasons. The biggest of those reasons was that they opposed paying the Zakah (2.5% of annual income of Islamic taxes for the poor). Keep in mind that Allah Almighty constantly Warning the Prophet and the Muslims from the hypocrites (false believers). The Arabs before Islam were used to exploiting each others. The strong ate the poor, and high interest rates were enforced on loans given to the poor to ultimately force them to sell of their cattle, sons, daughters and/or wives as slaves.

After the death of our Prophet, some of the rich hypocrites decided to join with the Pagan Arab tribes to fight the Muslims and end Islam. The leader of the apostates/renegades was Musylama Al-Kath-thab or Musylama the liar

50 in English, started his army of infidels in what we call today the country of Oman, which is more than 1,000 miles away from Mecca and Medina where the Muslims resided.

After Musylama became strong and popular and was able to gather a big amount of pagans and hypocrites to form an army, he led them to march to Mecca and Medina to fight the Muslims. When his army finally reached the mountains near Mecca, the Muslims had fought them several battles until he ultimately was killed and his army was soundly defeated.

The objection that I have with some Muslims is for the following reasons:

- 1- It was the renegades or apostates that declared the war on the Muslims. The Muslims did not start the war.
- 2- We can't use the story of Musylama Al-Kath-thab to prove that it is ok today to kill any person who deserts Islam. Musylama was not a peaceful renegade. He wanted to destroy the Muslims through war. He had to be fought and killed. We can't use him as a standard and kill all renegades, especially those in the West for instance, who might embrace Islam and then desert it later due to the overwhelming anti-Islamic media and lies.
- 3- As I proved in this article, Allah Almighty in the Noble Quran talked about the apostates several times, and not a single command exists in the Noble Quran that orders the killing of any of them.
- 4- The Sayings of Prophet Muhammad, peace be upon him, regarding killing the renegades came when Islam was partial and the Muslims were dealing with wars all the time. As I said above, if the person wasn't with the Muslims, then he was certainly with his people, the pagans and the other non-Muslims, and he would've then had to join the evil forces to fight the Muslims. So the case back then was different than today.
- 5- Today, if a weak-hearted and easily persuaded person for instance decides to embrace Islam and then gets easily persuaded to leave Islam, and then gets easily persuaded to embrace Islam again, and then gets easily persuaded to leave it and so on, then how is it right for us to apply the things that were applied to the hypocrites and Musylama Al-Kath-thab during and after our Prophet's time to this innocent individual?
- 6- We must never forget Allah Almighty's Command that honors the freedom of religion and choice in Islam in Noble Verse 2:256 and the others as shown in this article.
- 7- Some Muslims claim that the Caliphs did not apply Noble Verse 2:256 and others to the renegades, because the Caliphs knew that these Noble Verses are not applicable to them. My response to this is that we:
 1. Don't know if the Caliphs had any choice to apply them back in the hostile environment that they existed in back then.
 2. The Caliphs are not the measuring stick that the Muslims today have to follow, especially after knowing that the Caliphs themselves did things different from each others several times before on very major Islamic issues: [1] [2].

5- Does Islam really mean to force someone to Islam or else kill him?

Please visit [Does Islam really mean to force someone to Islam or else kill him?](#)

6- Renowned Muslim scholars agreeing with not all apostates to be killed:

Emphasis below are mine.

From: "Just Flow" <just_flow11@hotmail.com>
 To: quransearch_com@yahoo.com, islam_defender@hotmail.com, sami-zaatari@hotmail.com, b_zawadi@hotmail.com, islamttd786@yahoo.com, Munir0728@yahoo.com
 Subject: Apostacy-Support from orthodox scholars, hanafi, maliki, hanbali scholars agree
 Date: Tue, 28 Mar 2006 01:29:47 +0200

There are too orthodox scholars who agree with you, i don't mean just some scholars, but famous renowned orthodox scholars, like Ibn tamiyya and the maliki scholar Abul Walid al-Baji support our stance on apostacy, therefor your article is and stance is also a right orthodox view, where no one has the right to criticize you, since renowned scholars confirmed our stance. Check the article below, let me know what you think of it, and if you would add it to the article.

Volume 4, Book 52, Number 260:

Narrated Ikrima:

Ali burnt some people and this news reached Ibn 'Abbas, who said, "Had I been in his place I would not have burnt them, as the Prophet said, 'Don't punish (anybody) with Allah's Punishment.' No doubt, I would have killed them, for the **Prophet said, 'If somebody (a Muslim) discards his religion, kill him.'** "

Many prominent scholars throughout the centuries have held the view that apostasy is not a hadd (singular for hudud = capital) offence. This view is founded on the fact that the Qur'an is completely silent on the death penalty for apostasy. In fact, freedom of religion is a fundamental tenet of Islam. In Surah al-Baqarah, 2:256, Allah explicitly states: "Let there be no compulsion in religion". This Medinan verse was revealed when some Companions asked the Prophet for permission to compel their relatives to profess Islam. It has been widely interpreted to mean that no one can be compelled to embrace Islam because religion depends upon faith and will, and this would be meaningless if induced by force. Islam itself means submission to the will of God; and the willing submission of the self to faith and belief must be attained through conviction and reason, not through coercion and duress.

Islam began by inviting and persuading people to embrace it on the merit of its rationality and truth. In Surah Yunus, 10:99, a verse revealed in Mecca at the advent of Islam, Allah says: "Had your Lord willed, everyone on earth would have believed. Do you then force people to become believers?" This and verse 2:256, together with the norm of Shari'a which affirms freedom of religion, have led many Muslim countries today to include in its Constitution an article on freedom of religion as a fundamental right.

In his book, The Punishment for Apostasy in Islam, the former Chief Justice of Pakistan, SA Rahman, noted that even though the subject of apostasy occurred no less than 20 times in the Qur'an, the Holy Book remained silent on death as a punishment. Surah An-Nisa', 4:137-138, state that "Verily, those who believe, then disbelieve, then believe again, then disbelieve, and then increase in their disbelief - Allah will never forgive them nor guide them to the path. Give to the hypocrites the tidings that there is for them a painful torment." If indeed it was Allah's intention to impose the death penalty for apostasy, then such occasion of repeated apostasy could have provoked such a punishment. But neither the first instance of apostasy, nor repeated apostasy brought about capital punishment.

Those who advocate the death penalty for apostasy based their reasoning on a hadith which proclaims, "kill whoever changes his religion". But this hadith is open to varying interpretations on several grounds.

First, this hadith is considered a weak hadith with just a single isnad (this means there is only one chain of transmission or narration) and thus according to the rules of Islamic jurisprudence, it is not enough to validate the death penalty.

Second, this hadith is also considered a general ('amm) hadith in that it is in need of specification (takhsis); for it would otherwise convey a meaning that is not within its purpose. The obvious reading of the hadith would, for example, make liable the death punishment on a Hindu or Christian who converts to Islam. This is obviously not the intention of the hadith. According to the rules of Islamic jurisprudence, when a text is interpreted once, it becomes open to further interpretation and specification. Therefore, many scholars interpret this hadith to apply only to cases of high treason (hirabah), which means declaring war against Islam, the Prophet, or God or the legitimate leadership of the ummah.

Third, and most importantly, there is no evidence to show that Prophet Muhammad saw or his Companions ever compelled anyone to embrace Islam, nor did they sentence anyone to death solely for renunciation of the faith.

Based on these three reasons and the Qur'anic principle of freedom of religion, prominent ulama (scholars) from the seventh to the twentieth centuries have come out with the position that there can be no death penalty for apostasy. According to Professor Hashim Kamali in his award-winning book, *Freedom of Expression in Islam*, two leading jurists of the generation succeeding the Companions, Ibrahim al-Nakha'i and Sufyan al-Thawri, both held that the apostate should be re-invited to Islam, but should never be condemned to death. The renowned Hanafi jurist, Shams al-Din al-Sarakhsi wrote that even though renunciation of faith is the greatest of offences, it is a matter between man and his Creator, and its punishment is postponed to the Day of Judgement. The Maliki jurist Abul Walid al-Baji and the renowned Hanbali jurist Ibn Taymiyyah have both held that apostasy is a sin which carries no hadd punishment.

In modern times, the celebrated Sheikh of al-Azhar University, the late Mahmud Shaltut who was esteemed for his vast knowledge of Islamic jurisprudence and Qur'anic interpretation, wrote that many ulama are in agreement that hudud cannot be established by a solitary hadith and that unbelief by itself does not call for the death penalty. The current Sheikh of al-Azhar, who was Egypt's former Grand Mufti, Dr Mohammed Sayed Tantawi, also declared that apostasy is not a capital crime.

Many scholars, including Ibn Taymiyyah, Shaltut and Tantawi, said that the death penalty was not meant to apply to a simple change of faith, but to hirabah, that is, when apostasy is accompanied by rebellion against the community and its legitimate leadership.

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7- Conclusion:

As we clearly see from the Noble Verses above, apostates are no longer to be killed in Islam. I am not here promoting apostates, but there is no reason to kill someone who doesn't deserve to be killed. Certainly if the apostate is hostile toward the Muslims and joins the enemy in a war against them, or tries to corrupt the Muslims in the Muslim lands by trying to convert them to his/her new deviant religion, then the matter becomes different. But if a Westerner today for instance embraces Islam for a while and then changes his position due to the overwhelming false anti-Islamic media, then certainly killing that person would be a grave sin and a big mistake.

(Please review these questions, it might sound offensive but it's a way to reveal the truth if you really believe in God read the Quran and bible and ask these questions to the church, priests & your self so you can find out what is truth about God & what are against the truth from God. Dont get emotional or angry but think with cool brain what is really real & the only truth of God. Dare to explore, dare to ask & dare to know. God is truth & truth is above all.Faisal)

By Abdalla S. Alothman

101 Proofs that the Quran is Not Copied from the Bible

In the Name of Allah,
the Most Compassionate,
the Ever Merciful

{Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?} [Quran 47:24]

{Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Us)}. [Quran 21:18]

Time and time again, we Muslims have to endure accusations that our Qur'an is copied from the Bible. Below are 101 proofs that makes it impossible for the Qur'an to be copied from the Bible.

- 1 - Who was created first, Adam or Satan? The Quran says Satan, the Bible doesn't say anything.
- 2 - Who was created first, Adam or the Angels? The Quran says the Angels, the Bible doesn't say anything.
- 3 - Why doesn't the Bible mention that Noah had two wives, one was disobedient, and she died. And another which was saved.
- 4 - Why does the Bible say that Noah's ark is in Ararat but it was discovered in Al-Judyy, as the Quran says so?
- 5 - Why does the Bible say that God afflicted women for Eve's sin, and the Quran doesn't tell us such thing.
- 6 - Where does the Bible tell us about the story of Aad and Thamood ? The town of Thamoud has been discovered in Saudi Arabia—it's located in a place called Mada-in Saleh. And recently, the town of Aad has been discovered with the help of NASA's satellites. Check the link : <http://www.pbs.org/wgbh/nova/ubar/>
- 7 - Where does the Bible mention Prophet Saleh ?
- 8 - Where does the Bible mention Prophet Huud ?
- 9 - Where does the Bible mention Prophet Shu'ayb ?
- 10 - Where does the Bible refer to Al-Khidr ?

12 - Why doesn't the Bible mention the story of the Cow that happened between Moses and the Jews.

13 - Where do you find in the Quran any reference to Hosea, Malachi, Micha, Jude, Nahum, Nehemiah, Obadaiah, Esther, Joel, Ruth, etc ?

14 - Why doesn't the Bible mention the story of Thul-Qarnayn.

15 - Why doesn't the Bible mention the story of the People of the Cave?.

16 - Why doesn't the Bible mention the story of Antioch in Surat Yasin?.

17 - Why does the Bible say that Jesus was crucified, and the Quran says that he was saved?

18 - Why does the Bible say that Abraham sacrificed his only begotten son, Isaac, and forgets that he had another son called Ishmael, who is older than Isaac?.

19 - Regarding the dream Joseph had in Genesis 37, why is it fulfilled in the Quran and not fulfilled in the Bible? Could it be because that Joseph's mother died before Joseph had his dream? Bad prophecy.

20 - Why is it that the Bible tells us that the Holy Spirit had sex with Mary, and the Quran tells us that the Angel who visited Mary told her that she will bear a son, and he is ONLY informing her of what God has decreed?

21 - Why is it that the Bible tells us that Moses was adopted by Pharaoh's daughter, and the Quran tells us it was Pharaoh's wife?.

22 - Why is it that the Quran tells us that Lut was a pious prophet, and the Bible tells us that he had sex with his daughters?

23 - Why is it that the Quran tells us in Sura 19 and 20 that Moses was a special chosen prophet who was raised under God's supervision, and the Bible tells us that he died because he didn't disobey God?

24 - Why is it that the Bible says that it is written with the false pen of the scribe in Jeremiah 8:8, and the Quran tells us that it has no discrepancies?

25 - Why is it that the Bible tells us that Pharaoh did not drown, and the Quran tells us that he drowned, but Allah left his body as a sign to mankind. When they dissected Pharaoh's body, they found out that his body had too much salt inside it. You say the Quran is copied from the Bible? I say you are ignorant! Read the Quran 10:92.

26 - Why does the Bible tell us in Genesis that God had to take a walk to find Adam, and the Quran tells us that God's knowledge doesn't require that He walks?

27 - Why is it that the Quran tells us that Jesus spoke in the cradle, but the Bible knows nothing about the childhood of Jesus?

28 - Why is it that the Quran tells us that Jesus made miracles by giving life to statues made from clay?

29 - The Quran tells us that Aaron is innocent; he did not make the golden calf, but a man called Al-Samirri (A person who organizes songs and joy) made it, while the Bible tells us that Aaron made the Golden calf.

30 - Why is it that the Quranic Laws state that the thief's hands should be chopped, and the laws of Moses say something else?

31 - Why does the Quran say lash the fornicators 100 times, and the Bible says stone them.

32 - Why does the Quran order us to fast in Ramadhan and the Bible doesn't.

55 33 - Why does the Quran tells us that the inheritance share of the man is as twice as much as the woman, and the Bible has no such law?

34 - Why does the Quran tells us not to transgress in wars, and the Bible teaches us to kill every living thing including plants (Joshua 6).

35 - The Bible teaches us to kill unbelievers, and leave to ourselves YOUNG virgins who never knew a man (Numbers 31). Why isn't such thing present in the Quran?

36 - The Quran tells us to free slaves to enter heaven in Surat Al-Balad. Why doesn't the Bible say such thing?

37 - Why is Satan called a FALLEN ANGEL in the Bible, and not in the Quran?

38 – Why does the Quran tells us there are Jinn (Some are good and others are bad), but the Bible doesn't mention Jinn?

39 – Why is it that the Quran tells us to perform Hajj to Makkah, and the Bible doesn't tell us such thing?

40 – Why does the Quran tells us that Abraham and Ishmael built the Kaaba, while the Bible says no such thing?

41 - Why is it that the Bible condemns David as a murderer, and the Quran tells us that he was a pious sinless prophet?

42 - Why doesn't the Bible tell us the story of Solomon and Balqees?

43 - Why doesn't the Bible tell us that Solomon had Jinns who worked for him, and the Quran says so?

44 - Why is it that the Quran tells us that Solomon had soldiers from the Jinn and the Bible doesn't say so?

45 - Why is it that the Quran tells us that Solomon understood the speech of the birds and the Bible doesn't say so?

46 – Why is it that the Quran tells us that Solomon understood the speech of the ants and the Bible doesn't say so?

47 - Why is it that the Quran tells us that ONLY female bees get the honey, and the Bible doesn't say so?

48 – Why is it that the Quran tells us that the Quran mentions different levels in Paradise, and the Bible doesn't say so?

49 - Why is it that the Quran tells us that there is a tree in hell called Zaqqum, and the Bible doesn't say so?

50 - The Quran mentions Thal-Kifl as one of the prophets. Can you find his name in the Bible?

51 - Why is it that the Quran was finalized and approved by Prophet Mohammad (s), and the Bible was never approved by any prophet?

52 – Why didn't Mohammad make the Quran in chronological order just like the Bible? Why doesn't the Quran include the boring genealogies that are all over the Bible?

53 - Why is it that the Quran mentions Ishmael as an honorable prophet, and the Bible refers to him as the son of the slave woman (Galatians 4)?

54 - Why doesn't the Quran mention the story of the people of Tyre, while the Bible does?

55 - Why doesn't the Quran mentions the story of David and how he killed one of his enemies to marry his wife as the Bible did in I Samuel 25?

- 56 56 - Why is it that the Bible does not mention the story of David and Solomon with the sheep, and the Quran does?
- 57 - Why does the Bible mention Abraham's father by name, and the Quran mentions him by his nick?
- 58 - Why doesn't the Bible mention the story when Abraham was put into a fire by his people and the Quran does?
- 59 - Why doesn't the Quran mention the interesting events that happened to Abraham in Egypt? (See BONUS #15 for one amazing example.)
- 60 - Why is it that the Bible tells us that John's mother was the daughter of Aaron, and the Quran doesn't say so?
- 61 - Why doesn't the Bible mention the story of how Mary was raised, and the Quran does?
- 62 - Why doesn't the Quran and the Bible have the same story about the birth of Jesus? The Quran says that he was born under the remnants of a palm tree, but the Bible says he was born in a stable.
- 63 - According to the Bible, who are the Sabians?
- 64 - Where does the Bible mention the Magians?
- 65 - In Genesis, the Bible tells us that Jacob had a fight with God, and the Quran tells us in Surat Al-Baqara that whoever takes the Angels as enemies, he becomes an enemy of God. Why do we see this contradiction? Moreover, why didn't Mohammad (s) tell us that Jacob wrestled with God?
- 66 - Why is it that the Quran tells us in Surat Taaha that the staff of Moses became a REAL snake, and the Bible tells us that it only appeared to be a snake?
- 67 - Why is it that Moses was the one who threw his staff during the contest with the magicians, and the Bible tells us that Aaron is the one who threw it?
- 68 - The story of Moses and the bronze snake in Numbers 21 is pretty interesting. Why is it mentioned in the Bible and not in the Quran?
- 69 - The Quran tells us to follow a certain procedure to cleanse ourselves before prayers in 4:43. Why doesn't the Bible give us the same instructions?
- 70 - The Quran tells us that Earth is round, but the Bible tells us that the Earth is flat. Why?
- 71 - The Quran tells us about Haroot and Maroot in Surat Al-Baqara. Who are those characters according to the Bible?
- 72 - Why is the story of Gog and Magog different in the Quran and the Bible?
- 73 - The Bible tells us that Prophet Elijah was raised to God. Why doesn't the Quran say the same thing?
- 74 - The Bible tells us that Solomon had many wives. Why doesn't the Quran say the same thing?
- 75 - The Bible tells us that God RESTED after he created the world. The Quran says that nothing makes God tired. Why?
- 76 - The Quran details embryology, why doesn't the Bible?
- 77 - The Quran mentions the names of the Gods during Noah's time in Surat Nuuh, why aren't those names present in the Bible?
- 78 - The Bible tells us that the whole Earth was flooded, why doesn't the Quran say the same thing?

57 79 – The Quran tells us that hell has 7 doors in Surat Al-Hijr (Ch. 15), why doesn't the Bible mention such thing?

80 - Why does the Quran say that Lot's wife was a bad woman, but God punishes Lot's wife in the Bible just for accidentally turning back to see what was happening in Sodom?

81 - Why does the Bible accuse Noah for getting drunk in Genesis 9, and the Quran frees him from such accusation?

82 - Anyone who curses his mother shall be put to death, according to Leviticus 20, why don't we find such a law in the Quran?

83 - Why is it that apostates are killed according to the Bible, and not killed according to the Quran?
See <http://www.systemoflife.com/answering-islamophobes/abul-kasem/235-refuting-muhammad-said-death-converting-to-other-religion>

84 – Why is it that tattoos are forbidden in the Bible (Leviticus 19), and no tattoos are mentioned in the Quran?

85 – The Quran instructs us to treat those who are born from an illegal sexual intercourse as Brothers. But the Bible tells us in Leviticus 23 that they should NOT even enter the assembly of the Lord. Why didn't Mohammad (s) copy this beautiful law?

86 – The Bible tells us in Deuteronomy 25, that if two men were beating up each other, and the wife of one of them interfered, she should have her hand chopped off. Why didn't Mohammad (s) copy this beautiful law?

87 - Why does the Bible encourage Bribery in Proverbs 17, and the Quran never encourages such thing?

88 – Why does the Bible say that wisdom is a source of sorrow in Ecclesiastes 1:18, and the Quran calls wisdom a gift in 2:269?

89 - Why does God in the Quran tells us to avoid bloodshed, and the Bible God curses the sword which doesn't do bloodshed (Jeremiah 48)?

90 - When God told Zachariah that he will have a son, Zachariah asked for a sign, and God gave him a sign in Sura 19. Does the Bible mention that sign? The Bible says that he could not speak, but it's detailed to us in the Sunnah that he was able to speak when he was praying. But, when it came to communicating with others, he did so by signs. Further more, the Bible says that Zakariyya was not able to speak because he was punished by Gabriel because he did not believe the angel, while the Quran tells us that it was a sign given to him—he asked God for a sign, and God gave him a sign, not a punishment.

91 - The Bible God in Leviticus 21 tells us that hunchbacks, dwarfs, cripples, blind people, people who are deformed or disfigured, or have damaged testicles—all those people cannot become priests. The Quran tells us that there is no difference between a man and another except in piety. Why didn't Mohammad (s) copy this BEAUTIFUL law from the Bible?

92 - Why does the Bible God in Leviticus 21 forbid priests from marrying divorced women, and the Quran doesn't say such thing?

93 - Why is it that the Bible tells the people to call a person who doesn't listen to his father or mother "stubborn and a drunkard"? The Quran does not tell us that we should call a person who is disobedient to his parents as a drunkard. Furthermore, the Biblical law is that this person should be stoned to death, but the Quran approves no such thing. Why?

94 - The Quran tells us that we are not above the Law. We must adhere to the Laws of God. But the Bible God tells the Christians in Galatians 2 that they are under no LAW!! In other words, God made all these laws, so that

58 Christians can see them and smile. Why didn't Mohammad tell his people that the Quranic laws are only for non-Muslims?

95 - The Bible God tells us that He will let us see the sex organs of the Jews, but the Quran mentions no such thing. Mohammad (s) had serious problems with the Jews, so why didn't he make fun of them with something similar with what we read in Nahum 3?

96 - In Romans 6, the Bible tells us that Jesus will never die again. But The Quran tells us that he will die and he will be raised at Judgment day. Why didn't Mohammad copy from Romans 6?

97 - The Bible teaches Christians to drink wine, the Quran forbids Muslims drinking. Why?

98 - 1 Corinthians 6 tells us that our bodies are members of Christ. The Quran tells us that our bodies belong to Allah, Christ has nothing to do with our bodies. Why didn't Mohammad (s) copy that from the Bible?

99 - In Ezekiel 20, the Bible God tells us that he wanted to decimate all the Israelites, but He didn't do so because it would hurt his reputation. In the Quran God tells us that He does indeed take away all the people if they were wrongful (Like the people of Noah, Sodom, Aad, and Thamood) if He wills.

100 - The Bible God has a beautiful punishment in Malachi 2. He threatens an Israelite that He would fill his face with feces!! In the Quran, God never says such things.

101 - The Bible says that the Original Sin was committed by Adam and Eve when they ate from the forbidden tree. The Quran tells us that the Original Sin was Satan's arrogance when he didn't obey God, when God ordered him to do So.

BONUS:

1 - The Quran tells us about an argument in 2:258 about Abraham and the King. Does the Bible have this story?

2 - The Quran handles divorce with care. A divorced woman stays in her house; a man should provide for her; a man should not return his wife to give her a hard time, etc. Does the Bible have the same laws regarding divorce as the Quran?

3 - The Quran tells us that Sins are not inherited. But, the Bible tells us that sins are inherited.

4 - The Quran tells us that God forgave Adam's sin after he ate from the forbidden tree. Does the Bible say that?

5 - The Quran tells us in Sura 36, that the sun and the moon are independent from one another. Does the Bible say such thing?

6 - In 25:53 and 55:19-20 the Quran tells us about how salty and pure water bodies mix. Does the Bible say such thing?

7 - In Islam we believe that there are signs to Judgment Day. Most of these signs are mentioned in the Sunnah, however, one interesting sign is a Beast/animal that would appear to the people and inform them of their status. We find this beast mentioned in the Quran in 27:82. Does the Bible say such thing?

8 - The Quran tells us that man and women are created from ONE SOUL. Does the Bible say that man and women are created from one soul? No, the Bible says in 1 Corinthians 11:7 that man is the image and glory of God, while women are the glory of man.

59 9 - The Bible contains lots of contradictions. Why don't we find those contradictions copied in the Quran? For a list of few of the contradictions in the Bible see:
http://www.bibleislam.com/bible_contradictions.php

10 - The Quran says that one of Noah's sons was not saved from the flood because he was an unbeliever (Sura 11). Does the Bible say such thing?

11 - The Quran (10:90) tells us that Pharaoh tried to seek forgiveness from God. Does the Bible say the same thing?

12 - Ishmael, the son of Abraham, is considered a Prophet and a Messenger in the Quran. Does the Bible say that "Ishmael is a prophet"?

13 – We read in Surat Al-Nahl in the Quran, that the honey bee produces honey with different hues which is healthy and beneficial for mankind. Just recently, Apitherapy came up with a fantastic cure for arthritist and other chronic diseases—this therapy is called bee sting therapy, where the bee stings the patient and the venom would cure the pain. In addition, the Quran also says that the female bee is responsible for building the hive and collecting the honey. All that is proved by science today. I wonder which book of the Bible says such thing! Search the web for "Bee Sting Therapy" or "Apitherapy" to find out more.

14 - In the 16th verse of Surat Al-'Alaq, we read: {A lying sinful forelock!} Psychologists and neurologists have confirmed that it is in this area of the brain where morals and behavior are processed. Therefore, when someone decides to lie, this decision comes from that front part of the brain, and the Quran refers to that specific part when it refers to lying. Now, I wonder from which Bible passage did Mohammad (s) copy that from.

15 - In the book of Genesis we read the story about what happened to Abraham when he went to Egypt. The Bible tells us that he sold his honor by allowing his wife to become Pharaoh's concubine, so that he could be treated well instead of being killed. Now there is nowhere in the Quran where such accusation is attributed to Prophet Abraham. I wonder why didn't Prophet Mohammad (s) copy such thing from the Bible.

Walhamdulilahi Rabbil Alameen

Question: Does Quran mention that Prophet Muhammad is the last prophet? **Muhammad**
is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the
prophets and God has the knowledge of everything. (Quran 33:40)

Jesus in Islam & Quran

"And mention in the Book (the Quran), Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen

(to screen herself) from them; then We sent to her a spirit from Us, (the angel Gabriel), and he appeared before her in the form of a man in all respects. She said: 'Verily, I seek refuge with the Most Gracious (God) from you, if you do fear God.' (The angel) said: 'I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.' She said: 'How can I have a son, when no man hath touched me, nor am I unchaste?' He said: 'So (it will be), your Lord said That is easy for Me (God): And (We wish) to appoint him as a sign to mankind and a mercy from Us (God), and it is a matter (already) decreed (by God).'" (Quran 19:16-21)

“Indeed, the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said to him: ‘Be!’ and he was.” (Quran 3:59)

Muslims, like Christians believe that Jesus performed miracles. These miracles were performed by the will and permission of God, Who has power and control over all things.

“Then will God say: ‘O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Torah and the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! You bring forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: ‘This is nothing but evident magic.’” (Quran 5:110)

God sent all prophets with miracles specific to the nation to whom they were sent to prove the veracity of their message. These miracles were not performed of their own accord; rather, they were only manifest in their hands by God's will. The miracles performed by Jesus were no different. The Jews

were well advanced in the field of medicine, and the miracles which Jesus brought were of this nature, proving the truth of His message and in order to convince the Jews.

“They have certainly disbelieved who say, ‘God is the Messiah, the son of Mary’ while the Messiah has said, ‘O Children of Israel, worship God, my Lord and your Lord...’” (Quran 5:72)

God says about the belief that Jesus is part of a “Trinity”:

“They have certainly disbelieved who say, ‘God is the third of three.’ (Rather) there is none worthy of worship except One (God). And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful. The Messiah (Jesus), son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are turning away!” (Quran 5:73-75)

And also:

“O People of the Book (Jews and Christians)! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: ‘God is a Trinity.’ Give up this assertion; it would be better for you. For God is indeed (the only) One God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. And God is sufficient for a guardian.” (Quran 4:171)

God deems this belief as an enormity against His Essence:

“And they say: ‘The Most Merciful (God) has taken (for Himself) a son.’ Assuredly you utter a hideous thing, whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins; That they ascribe unto the Most Merciful a son, when it is not suitable for (the Majesty of) the Most Merciful that He

should take a son. There is none in the heavens and the earth but comes unto the Most Merciful as a slave.” (Quran 19:88-93)

On the Day of Judgment, Jesus again will free himself from this false attribution. God gives us a glimpse of what he will say when he is asked about why people

worshipped him:

“And (beware the Day) when God will say, “O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides God?’” He will say, ‘Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what you commanded me – to worship God, my Lord and your Lord...”” (Quran 5:116-117)

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” (Exodus 20:1-3)

Ascribing a son to God is in clear opposition to that principle for which He created the Creation and sent prophets. God says in the Quran:

“And I did not create the jinn and mankind except to worship Me.” (Quran 51:56)

He also said:

“And We certainly sent into every nation a messenger, (saying), ‘Worship God and avoid all false objects of worship...”” (Quran 16:36)

“And (remember) when Jesus, son of Mary, said: ‘O Children of Israel, I am the Messenger of God sent to you, confirming the Torah (which came) before me...”” (Quran 61:6)

Matthew 5:17-18, Jesus stated:

“Think not that I have come to abolish the law and the (way of) the prophets; I have come not to abolish them but to fulfill them.”

another prophet to come after him. God says:

“And when Jesus, son of Mary, said: ‘O Children of Israel! Indeed I am the messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who will come after me, whose name is the Praised One.”” (Quran 61:6)

John 14:16-17: “And I will give you another Counselor to be with you forever, even the Spirit of Truth.”

It was told by Jesus so it's none other than prophet Mohammad

Crucifixion

"...They did not kill him, nor did they crucify him, but (another) was made to resemble him to them..." (Quran 4:157)

"God lifted him up to His presence. God is Almighty, All-Wise."

(Quran 4:158) "No bearer of burdens shall bear the burden of another." (Quran 39:7)

"There is not one of the People of the Scripture but will believe in him (Jesus) before his death, and on the Day of Resurrection he will be a witness against them." (Quran 4: 159)

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Conclusion of the entire book He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran. (There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.) 21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23 .Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24 .He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran} 1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the

sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3 .The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous: 4 .That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5 .But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6 .And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. **3.** It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). **4.** Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. **5.** From Allah, verily nothing is hidden on earth or in the heavens. **6.** He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. **7.** He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. **8.** "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. **9.** "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." **10.** Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.

[Surah Baqarah Quran]**284.** To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. **285.** The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." **286.** On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." **Some references of the information of this book: 1)www.answering-christianity.com 2)www.islamtomorrow.com 3)http://www.irf.net/irf/comparativereligion/index.htm 4) www.peacetv.tv 5)www.whyislam.org 6)www.guideus.tv 7)www.irf.net 8) www.quranandscience.com**

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125]

Allah also says "Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran And I have sent you only as a giver of good news and as a warner. 25.56 Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah: 159) **Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".**
The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."
[Saheeh Muslim]

What Do Non-Muslims Say About Muhammad?

His complete biography has been authenticated and circulated amongst scholars around the world starting while he was still alive and continuing up until today. One of the first examples we quote from is from the *Encyclopedia Britannica*, as it confirms: *(Regarding Muhammad) "... a mass of detail in the early sources shows that he was an honest and upright man who had gained the respect and loyalty of others who were likewise honest and upright men."*

[Vol. 12]

Another impressive tribute to Muhammad, peace and blessings be upon him is in the very well written work of Michael H. Hart, *"The 100: A Ranking of the Most Influential Persons in History."* He states that the most influential person in all history was Muhammad, peace and blessings be upon him, with Jesus second. Examine his actual words:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level."

[Michael H. Hart, *THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY*, New York: Hart Publishing Company, Inc., 1978, page. 33.]

According to the Quran, Prophet Muhammad was the most excellent example for all of humanity. Even non-Muslim historians recognize him to be one of the most successful personalities in history. Read what the Reverend R. Bosworth-Smith wrote in *"Mohammed & Mohammedanism"* in 1946:

"Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a Right Divine, it was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

While we are reviewing statements from famous non-Muslims about Prophet Muhammad, peace and blessings be upon him, consider this:

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

[Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol. II, pp. 276-277.]

And then we read what George Bernard Shaw, a famous writer and non-Muslim says:

"He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

[The Genuine Islam, Singapore, Vol. 1, No. 8, 1936]

Then we found that K. S. Ramakrishna Rao, an Indian (Hindu) professor of Philosophy, in his booklet *"Muhammad the Prophet of Islam"* calls him the "perfect model for human life." Professor Ramakrishna Rao explains his point by saying:

"The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Muhammad the Prophet. There is Muhammad the Warrior; Muhammad the Businessman; Muhammad the Statesman; Muhammad the Orator; Muhammad the Reformer; Muhammad the Refuge of Orphans; Muhammad the Protector of Slaves; Muhammad the Emancipator of Women; Muhammad the Judge; Muhammad the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero."

What should we think about our prophet Muhammad, peace and blessings be upon him, when someone with the worldly status such as Mahatma Gandhi, speaking on the character of Muhammad, peace and blessings be upon him, says in 'Young India':

"I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

English author Thomas Carlyle in his 'Heroes and Hero Worship', was simply amazed:

"How one man single handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

And Diwan Chand Sharma wrote in *"The Prophets of the East"*:

"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him"

[D.C. Sharma, *The Prophets of the East*, Calcutta, 1935, pp. 12]

Muhammad, peace and blessings be upon him, was nothing more or less than a human being, but he was a man with a noble mission, which was to unite humanity on the worship of ONE and ONLY ONE GOD and to teach them the way to honest and upright living based on the commands of God. He always described himself as, 'A Servant and Messenger of God' and so indeed every action of his proclaimed to be.

Speaking on the aspect of equality before God in Islam, the famous poetess of India, Sarojini Naidu says:

"It was the first religion that preached and practiced democracy; for, in the mosque, when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king kneel side by side and proclaim: 'God Alone is Great'... I have been struck over and over again by this indivisible unity of Islam that makes man instinctively a brother."

[S. Naidu, *Ideals of Islam*, vide *Speeches & Writings*, Madras, 1918, p. 169]

In the words of Professor Hurgonje:

"The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues, "the fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

Edward Gibbon and Simon Ockley, on the profession of ISLAM, writes in *"History of the Saracen Empires"*:

"I BELIEVE IN ONE GOD, AND MAHOMET, AN APOSTLE OF GOD" is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honor of the Prophet have never transgressed the measure of human virtues; and his living precepts have restrained the gratitude of his 80 disciples within the bounds of reason and religion."[*History of the Saracen Empires*, London, 1870, p. 54]

EWolfgang Goethe, perhaps the greatest European poet ever, wrote about Prophet Muhammad, peace and blessings be upon him. He said:

"He is a prophet and not a poet and therefore his Koran is to be seen as Divine Law and not as a book of a human being, made for education or entertainment." [Noten und Abhandlungen zum Weststlichen Dvan, WA I, 7, 32]

The Muslim Prayer Book (Sunni Book)

ZEALOT: Was Aisha the wife of Prophet Muhammad (pbuh) only 9 years old on the time of marriage?

O.K lets discuss this with open mind and logical reasoning...Did Prophet really married Hazrat Aisha (R.A) when she was 9 years old? Also why would a Prophet , that we claim is last messenger and is for all humanity , would do something that is morally wrong in our today's world?

The Hadith regarding the age of Hazrat Ayesha at the time of marriage, to be 9 is widely held among scholars as a ' Not the Real presentation of facts, quotation out of context,'.

"In the time before Islam, Abu Bakr married two women. The first was Fatila daughter of Abdul Uzza, from whom Abdullah and Asma were born. Then he married Umm Ruman, from whom Abdur Rahman and Aisha were born. These four were born before Islam." [5]

Being born before Islam means being born before the Call of Islam, before Prophet Muhammad (pbuh) received the message of Islam from Allah through angel Jibreel/Gabriel.

The life of Hazrat Aisha (Radhiyallahu-Anha) is proof that a woman can be far more learned than men and that she can be the teacher of scholars and experts. Her life is also proof that the same woman can be totally feminine and be a source of pleasure, joy and comfort to her husband, to negate the status of Hazrat Aisha RA by designing a conspiracy against her age, a hadith had been floated after specific alteration to prove the false claim that she was married with Muhammad SAWW (PBUH) around 9 years of age .

According to the Scholars the hadith reporting Hazrat Aisha's age are "weak". (chain of specific narrators not verified)

There is material from both the hadith writers (Sahih and Muslim) and earlier Islamic histories suggesting Aisha must have been much older than nine when married.

1) According to the generally accepted tradition, Aisha was born about 8 years before Hijrah(Migration). However, according to another narrative in Bukhari (Kitaab al-Tafseer) Aisha is reported to have said that at the time Surah Al-Qamar, the 54th chapter of the Qur'an , was revealed, "I was a young girl". The 54th Surah of the Qur'an was revealed nine years before Hijrah. According to this tradition, Aisha had not only been born before the revelation of the referred Surah, but was actually a young girl, not even only an infant at that time.

So if this age is assumed to be 7 to 14 years then her age at the time of marriage has to be between 14 to 21.

2) According to almost All the Historians, Asma; the elder sister of Aisha, was 10 years older than Aisha. It is reported in Taqreeb al-Tehzeeb as well as Al-Bidayah wa al-Nihayah that Asma died in the 73rd year after migration of Muhammad when she was 100 years old. Now, obviously if Asma was 100 years old in the 73rd year after Migration to Medina, she should have been 27 or 28 years old at the time of migration. If Asma was 27 or 28 years old at the time of hijrah, Aisha should have been 17 or 18 years old at that time.

Thus, Aisha – if she got married in 1 AH (after Migration to Medina) or 2 AH – was between 18 to 20 years old at the time of her marriage.

3) The hadith regarding her age has several aspects. First, the Prophet could not have gone against the Quran to marry a physically and intellectually immature child. Secondly, the age of Hazrat Aisha can be easily calculated from the age of her elder sister Hazrat Asma who was 10 years older than Hazrat Aisha. Waliuddin Muhammad Abdullah Al-Khateeb al Amri Tabrizi the famous author of Mishkath, in his biography of narrators (Asma ur Rijal), writes that Hazrat Asma died in the year 73 Hijri at the age of 100, ten or twelve days after the martyrdom of her son Abdullah Ibn Zubair. It is common knowledge that the Islamic

calendar starts from the year of the Hijrah or the Prophet's migration from Mecca to Medina.

Therefore, by deducting 73, the year of Hazrat Asma's death, from 100, her age at that time, we can easily conclude that she was 27 years old during Hijra.

This puts the age of Hazrat Aisha at 17 during the same period. As all biographers of the Prophet agree that he consummated his marriage with Hazrat Aisha in the year 2 Hijri it can be conclusively said that she was 19 at that time and not 9 as misinterpreted.

"Ever since I can remember (or understand things) my parents were following the religion of Islam." [8]

This is tantamount to saying that she was born sometime before her parents accepted Islam but she can only remember them practising Islam. No doubt she and her parents knew well whether she was born before or after they accepted Islam, as their acceptance of Islam was such a landmark event in their life which took place just after the Holy Prophet received his mission from God. If she had been born after they accepted Islam it would make no sense for her to say that she always remembered them as following Islam. Only if she was born before they accepted Islam, would it make sense for her to say that she can only remember them being Muslims, as she was too young to remember things before their conversion. This is consistent with her being born before the Call, and being perhaps four or five years old at the time of the Call, which was also almost the time when her parents accepted Islam.

Two further evidences cited by Maulana Muhammad Ali

In the footnotes of his Urdu translation and commentary of Sahih Bukhari, entitled Fadh-ul-Bari, Maulana Muhammad Ali had pointed out reports of two events which show that Aisha could not have been born later than the year of the Call. These are as follows.

1. The above mentioned statement by Aisha in Bukhari, about her earliest memory of her parents being that they were followers of Islam, begins with the following words in its version in Bukhari's Kitab-ul-Kafalat. We quote this from the English translation of Bukhari by M. Muhsin Khan:

"Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah's Apostle visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant." [9]

Commenting on this report, Maulana Muhammad Ali writes:

"This report sheds some light on the question of the age of Aisha. ... The mention of the persecution of Muslims along with the emigration to Ethiopia clearly shows that this refers to the fifth or the sixth year of the Call. ... At that time Aisha was of an age to discern things, and so her birth could not have been later than the first year of the Call." [10]
Again, this would make her more than fourteen at the time of the consummation of her marriage.

2. There is a report in Sahih Bukhari as follows:

"On the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw Aisha daughter of Abu Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, 'carrying the water skins on their backs'). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people." [11]

Maulana Muhammad Ali writes in a footnote under this report:

"It should also be noted that Aisha joined the Holy Prophet's household only one year before the battle of Uhud. According to

the common view she would be only ten years of age at this time, which is certainly not a suitable age for the work she did on this occasion. This also shows that she was not so young at this time." [12]

If, as shown in the previous section above, Aisha was 19 at the time of the consummation of her marriage, then she would be twenty years old at the time of the battle of Uhud. It may be added that on the earlier occasion of the battle of Badr when some Muslim youths tried, out of eagerness, to go along with the Muslim army to the field of battle, the Holy Prophet Muhammad sent them back on account of their young age (allowing only one such youngster, Umair ibn Abi Waqqas, to accompany his older brother the famous Companion Sa'd ibn Abi Waqqas). It seems, therefore, highly unlikely that if Aisha was ten years old the Holy Prophet would have allowed her to accompany the army to the field of battle.

Some references:

<https://archive.org/details/ProphetMohammadWasNotAPedophileNorHeMarriedA9YearOld>

<http://www.smashwords.com/books/view/464327>

This book is like a little dictionary. Please share the book and the knowledge of the book. If you read this book please pray for me to Allah to give me the best Jannah/heaven. Thank you and may Allah give you best Jannah/heaven too. Ameen.

Sincerely, (Faisal Fahim)

BY MR.FAISAL FAHIM

A REQUEST FROM FAISAL: IF YOU LIKE THIS BOOK PLEASE SHARE IT AND FEEL FREE TO WRITE AN HONEST REVIEW.THERE IS NO GOD EXCEPT ONE ALLAH ALONE.MAY GOD REWARD YOU FOR A GOOD INTENSION.AMEEN.

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?'" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

against them with the utmost strenuousness, with the (Qur'an)" 25.52 Quran

Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran

And I have sent you only as a giver of good news and as a warner. 25.56

Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, al-Baqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR.ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD PBUH. SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY. ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD. MAY ALLAH GUIDE US ALL .AMEEN.

The most recommended book of MR.FAISAL IS ("The Bible, the Qu'ran and Science: The Holy Scriptures Examined in the Light of Modern Knowledge: 4 books in 1") Authored by Mr. Faisal Fahim, Dr. Maurice Bucaille, Dr. Zakir Naik. AND IT'S AVAILABLE ON AMAZON, www.barnesandnoble.com, www.createpace.com/4459947

INFORMATION ARRANGED AND ORGANIZED BY MR.FAISAL FAHIM.

The most important and rewardful Prayers are the 5 times obligatory prayers & the 5 times 5 prayers rewards are equal to 50 prayers and this hadith proofs it:

Narrated Malik bin Sasaa: The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' - (The Prophet added:). -There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!' Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.' Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'. Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed O son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)' " Allah's Apostle was addressed by Allah, "I have decreed My obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." - Sahih Al-Bukhari 4:429

Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that „Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari]

Volume 1, Book 11, Number 688: Narrated Abu Huraira: The Prophet said, "Martyrs are those who die because of drowning, plague, an abdominal disease, or of being buried alive by a falling building." And then he added, "If the people knew the Reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the 'Isha' and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the re- ward for the first row, they would draw lots for it." Saheeh bukhari

The Sunnah Prayer Of Fajr

1) 'A'isha (radiallahu anha) said, "**The Messenger of Allah (salallahu alayhi wa sallam) was not as regular in any supererogatory (nafl) prayer as he was in the two rak'ats before Fajr.**" (Sahih Muslim 1:251)

2) 'A'isha (radiallahu anha) said, **"I did not observe the Messenger of Allah (salallahu alayhi wa sallam) hasten towards any supererogatory (nafl) prayer as fast as he would to perform the two rak'ats before Fajr."** (Sahih Muslim 1:251)

3) 'A'isha (radiallahu anha) reports that the Messenger of Allah (salallahu alayhi wa sallam) said, **"The two (sunnah) rak'ats of Fajr are more superior than the world and everything within it."** (Sahih Muslims 1:251)

4) 'A'isha (radiallahu anha) reports that the Messenger of Allah (salallahu alayhi wa sallam) said regarding the two (sunnah) rak'ats at the break of dawn, **"They are more beloved to me than the entire world."** (Sahih Muslim 1:251)

5) Abu Hurayra (radiallahu anha) narrates that the Messenger of Allah (salallahu alayhi wa sallam) said, **"Do not abandon the sunnah rak'ats of Fajr, even if horses trample over you."** (Sunan Abu Dawud 1:186, Athar al-Sunan 1:224)

Translation: Hadhrat Ka'ab Bin 'Ujrah (May Allah be well pleased with him) told Hadhrat Abdur Rahman Bin Abu Laila: Should I not give you a beautiful gift, which I heard from the Holy Prophet (Sallallahu alaihi wa sallam)? He said: Why not! You give me that gift. Then Hadhrat Ka'ab said: We asked the Holy Prophet (Sallallahu alaihi wa sallam): How should we send Durood on your family? Allah Most High has taught us how to greet them with Salaam. Then the Holy Prophet (Sallallahu alaihi wa sallam) said: Say this: Allahumma Salli 'Ala (Sayyidina) Muhammadin Wa 'Ala Aali (Sayyidina) Muhammadin Kama Sallayta 'Ala (Sayyidina) Ibraheema Wa 'Ala Aali Sayyidina Ibraheema Innaka Hameedum Majeed. Allahumma Barik 'Ala (Sayyidina) Muhammadin Wa 'Ala Aali (Sayyidina) Muhammadin Kama Barakta 'Ala (Sayyidina) Ibraheema Wa 'Ala Aali Sayyidina Ibraheema Innaka Hameedum Majeed. (Sahih Bukhari, Hadith No. 3370)

Hadith No. 1

Hazrat Abdullah bin Mas'ud (r.a) narrated:

I asked the Messenger of Allah (saaw) "Which practice is most preferred by Allah (swt)?" The Messenger of Allah (saaw) replied "Offering Prayer within the prescribed time". I asked again "what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied "to do good deeds to and for your parents". I asked again "what is the next most preferred practice by Allah (swt)?" The Messenger of Allah (saaw) replied "To struggle in the way of Allah (swt)".

(Bukhari and Muslim)

Hadith No. 2

Hazrat Abu Umaamah (r.a) narrated:

"The Messenger of Allah (saaw) said "When a person stands up for prayer the doors of the Heavens will be opened for him and all the obstructions between Allah (swt) and him will be removed and the hoors (women of paradise) will be there to welcome him. However this will only last until the person praying begins to unnecessarily clear the nose and throat."

(Tabarani)

Hadith No. 3

Hazrat Abu Dhar (r.a) narrated:

"On one occasion the Messenger of Allah (saaw) went out on a winters day when leaves were falling from the trees. the Messenger of Allah (saaw) grabbed two branches of a tree and said: "Oh Abu Dhar." Abu Dhar answered "I am here Oh Messenger of Allah (saaw)" Then the messenger of Allah (saaw) said "When a person performs his prayer for the sake of Allah (swt), then his sins will fall, like the leaves fall from the branches of a tree"

(Musnad Imam Ahmad)

Hadith No. 4

Hazrat Abu Hurairah (r.a) narrated:

The Messenger of Allah (saaw) said " the person who has purified himself before attending the mosque to perform prayer, then on his first step towards the mosque, one of his sins will be deleted (from his list of

deeds) and on his second step, he will be elevated to one grade higher. This deletion of sins and elevation to a higher grade will continue in sequence with each consecutive step taken."

Hadith No. 5

Hazrat Zaid bin Khalid Johani (r.a) narrated:

The Messenger of Allah (saaw) said: "Whoever offers two rakats of prayer and makes no mistakes, then whatever his previous sins, they will be forgiven (minor sins)." (Musnad Imam Ahmad)

Hadith No. 6

Hazrat Abu Hurairah (r.a) narrated the hadith whereby the Messenger of Allah (saaw):

"Between the five prayers and from one Jummah to another and from one month of Ramadan to another, all the sins committed between each period will be deleted if you avoid the graver sins" (Muslim)

Abdullah ibn Shaiq said: "I asked Aisha about the prayer of the Prophet and she said, 'He would pray four rakat before zuhr and two after it.'" [Sahih Muslim]

In a hadith recorded by Imam Bukhari, Aisha (radi Allahu anha) said: "The Prophet never left praying four rakat before Zuhr and two rakat before Fajr under any circumstances."

"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles." (Al-Qur'an 5:6)

"The key to Paradise is the (stipulated) prayer. And key to prayer is cleanliness." (Ahmed)

"Purification is half of faith." (Muslim)

"Taking a bath on Friday is a must for every adult." (Bukhari)

"And establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt." (Al-Qur'an 29:45) 5:6

"See you not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise" (Al-Qur'an 24:41)

"Pray as you have seen me praying." (Bukhari)
(Our intention must always be to perform salah, to the best of our ability as exemplified by the Holy Prophet Muhammad (PBUH).)

"One of the best deeds is to offer salah (prayer) in its early time." (Tirmidhi)

"The key to Paradise is the (stipulated) prayer. And key to prayer is cleanliness." (Ahmed)

DIRECTION OF KA'BAH FROM VARIOUS CITIES

CHAPTER 1

'IBADAH (WORSHIP)

LONDON

NEW YORK

MOSCOW

JIBRALTAR

LAGOS

TOKYO

JAKARTA

SANTIAGO

CAPE TOWN SYDNEY

The word 'Ibadah comes from the Arabic "Abd", which means slave or servant.

Man is a born subject and servant of Allah. When he turns to Allah with humility and devotion, he performs an act of 'Ibadah. 'Ibadah is a means for purifying man's physical and spiritual life. In Islam, every good deed performed to seek the pleasure of Allah is an act of worship.

The obligatory rituals of 'Ibadah are prayers (Salah), fasting (Saum), (Zakah) charity, pilgrimage (Hajj), and struggling in the way of Allah (Jihad). These along with Iman are often called the pillars of Islam. Islam is an integral whole. It covers all aspects of man's life. The pillars unite all human activities, spiritual and material, individual and collective.

The obligatory rituals of 'Ibadah make "faith" (Iman) to play a practical and effective role in the human life. 'Ibadah is therefore something positive. It is the means by which the faithfuls can serve Allah as well as their fellow men.

The Salah, which is the subject of this booklet, is an essential part of 'Ibadah. The Prophet (S.A.W) is reported to have said: **"Salah is the pillar of Islam and whosoever abandons it, demolishes the very pillar of religion".**

Salah the Muslim prayer

CHAPTER 2

TAHARAH (PURIFICATION)

Before a person can say his prayer, he must be clean and pure. The Qur'an says: **"Truly Allah loves those who turn to Him and those who care for cleanliness"**. Cleanliness of mind, of body, and of clothes is called Taharah or purification. It is only in such a condition of purification that a Muslim may perform the Salah.

Purification of the body is attained by partial or total washing with clean water. The partial wash is known as Al-Wudu or the ablution, and the total wash is called Al-Ghusl or the washing (bath of the whole body).

AL--WUDU (ABLUTION)

The process of performing Wudu is as follows:-

Mention the name of Allah by saying

الرَّحْمَنُ الرَّحِيمُ اللَّهُ بِسْمِ

"BISMILLA HIR RAHMA NIR RAHEEM"

In the name of Allah, the Beneficent, the Merciful.

Wash both hands up to the wrists together three times, ensuring that every part including between the fingers is wetted by water as shown in figures 1, (a) and (b).

Figure 1(a) Figure 1(b)

Taking a handful of water into the mouth, rinse the mouth three times as shown in figure 2.

Snuff water contained in the right palm into the nose and then eject the water with the left hand (thrice) - as shown in figures 3 and 4.

Wash the face, ear to ear, forehead to chin, three times as shown in figures 5, 6 and 7.

Figure 2

Figure 3 Figure 4

Figure 5 Figure 6

Salah the Muslim prayer

Figure 7

Figure 9

Figure 8

Figure 10

Figure 11

Wash the right arm thoroughly from the wrist to the elbow three times.

Repeat the same with the left hand - as shown in figures 8 and 9.

Run moistened fingers through the ears, the first finger of each hand going across the outside (once) - as shown in figure 11.

If they are removed, it is necessary to re-wash the feet for Wudu. The

process ends with the recitation of the Kalimatush-Shahadah:

لَهُ شَرِّكَ لَوْ وَجَدَهُ اللَّهُ إِلَّا إِلَهَ لَا أَنْ أَشْهَدَ
وَرَسُولُهُ عَبْدُهُ مُحَمَّدٌ وَأَنَّ

ASH-HADU AL-LA ILAHA ILLALLAHU WAH DAHU

LA SHAREEKA LAHU WA-ASH-HADU AN-NA

MUHAMMADAN ‘ABDUHU-WA-RASULUH

A fresh performance of Wudu is necessary if one breaks wind, touches genitals, or becomes sexually excited, or pays a visit to the lavatory, or falls asleep lying down, or vomits violently, or incurs a flow of blood from an injury, or a flow of impure fluid.

Wash both feet up to the ankles starting from the right and ensuring that all parts particularly between the toes are wetted - as shown in figure 12. If you had performed complete “Wudu” before putting on your socks, it is not necessary to remove them when you want to repeat the performance of “Wudu”. It is enough to wipe over the stocking feet with wet hands. This may be done for a period of one day, (and three days on journey) on the condition that the socks are not removed. Figure 12

Salah the Muslim prayer

AL--GHUSL (THE WASHING OR BATH)

The greater purification, Ghusl, is obligatory when one is defiled as a result of nocturnal emission (or a wet dream), marital intercourse, child birth, or when entering into the fold of Islam.

The procedure is as follows:-

Begin with the name of Allah as for Wudu. Wash the hands and the affected parts of the body with water to remove any impurity. Perform Wudu as above. Then wash the whole body three times, using clean water for each wash.

AT--TAYAMMUM(DRY ABLUTION)

On certain occasions, it may become either impossible (e.g. when water cannot be found or just enough for drinking is available), or it is dangerous because of illness, to use water for Wudu or Ghusl. In such situations, Tayammum (dry ablution) is performed.

The procedure:-

Begin with the name of Allah. Strike both palms on sand, or anything containing sand or dust, like a wall or a stone etc. Pass the palms of the hands over the face once. Strike the sand etc., again with the palms. Rub the right hand with the left palm from the wrist to the elbow and similarly for the left hand with the right palm. Finish with the Kalimatush-Shahadah as for Wudu.

DIAGRAM SHOWING

TIMINGS OF DAILY PRAYERS

CHAPTER 3

THE CONDUCT OF SALAH

In this section, some guidelines for the correct performance of Salah are given.

The most important pre-requisite, Wudu (ablution), is explained in the last chapter. Other important conditions are:-

noon

sunrise sunset

midnight

MAGHRIB

ASR

FAJR

ISHA

ZUHR

Salah the Muslim prayer

1. TIME

Each of the Salah must be offered at or during its proper time. No Salah can be said before its time. There are five obligatory prayers in a day.

Fajr - the morning prayer.

Zuhr - the early afternoon prayer.

‘Asr - the late afternoon prayer.

Maghrib - the sun-set prayer.

‘Isha - the night prayer.

2. DRESS

Before offering your Salah make sure that you are properly dressed. For men and boys, the dress should be such that it covers their bodies from the navel to the knees at least.

Women are required to cover themselves from head to foot, leaving only the face and hands uncovered. The dress for Salah must be clean and free from all impurities. During the monthly period women are free from obligation of Salah.

3. PLACE

Wherever a man might be, he can turn towards Allah in Salah and in devotion. The Prophet (S.A.W) has said, “*The (whole of the) earth has been rendered for me a mosque: pure and clean.*” Preferably Salah is to be offered in Jama’at - congregation. Salah is to be offered facing the Qiblah, the Ka’bah in Makkah. (See illustration on page 2)

FARD OR NAFILAH

Salah is composed of the Fard (obligatory) and the Nafilah (superogatory) prayers.

The Fard Salah are five in a day. Failure to perform any one of them is a blameable sin. The Nafilah includes the Sunnah, which the Prophet (S.A.W.) used to perform regularly before or after each Fard Salah.

PRAYERS IN SPECIAL CIRCUMSTANCES

When in circumstances where it is not possible to pray, or when on a journey, you are permitted to shorten Salah. Such a shortened prayer is known as Salat-ul-Qasr.

When travelling one may offer two raka’ats in place of four raka’ats in Zuhr, Asr and ‘Isha, but there is no change in the two raka’ats of Fajr and three raka’ats of Maghrib Salah. Besides this concession in Fard Salah, one may leave all the additional Sunnah except the two Sunnah raka’ats of Fajr and the Witr of ‘Isha prayer. In case the stay at any one place during the journey exceeds a fortnight, complete Salah, with all the Fard and Sunnah raka’ats must be offered.

If you are sick, you may offer your Salah in a sitting position or lying in bed, by making signs in place of the physical movements.

In journey, in sickness and in other emergencies, one is allowed to offer two separate Salah jointly. Thus Zuhr and ‘Asr can be said together in the last part of the period of Zuhr. Maghrib and ‘Isha may also be offered similarly towards the end of Maghrib time (when it is almost dark).

THE CALL TO PRAYER -- ADHAN

To assemble the Muslims for congregational prayer, “Adhan”, or the call to prayer is given. The caller (Mu’adhin) stands facing Ka’bah (Qiblah), and raising his hands to his ears calls in a loud voice :-

اَللّٰهُ اَكْبَرُ ۝ اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

اَللّٰهُ اَكْبَرُ ۝ اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

Salah the Muslim prayer

الله إله لا أن أشهد الله إله لا أن أشهد

**ASH-HADU AL-LA ASH-HADU AL-LA
ILAHA ILLALLAH ILAHA ILLALLAH**

**I bear witness that there is I bear witness that there is
no deity but Allah no deity but Allah**

الله رسول محمد أن أشهد

ASH-HADU AN-NA MUHAMMADAR RASULULLAH

I bear witness that Muhammad (S.A.W) is the messenger of Allah

الله رسول محمد أن أشهد

ASH-HADU AN-NA MUHAMMADAR RASULULLAH

I bear witness that Muhammad (S.A.W) is the messenger of Allah

الصلاة على خير الصلاة على خير

HAYYA 'ALAS SALAH HAYYA 'ALAS SALAH

Come to prayer Come to prayer

الفلاح على خير الفلاح على خير

HAYYA 'ALAL FALAH HAYYA 'ALAL FALAH

Come to success Come to success

أكبر الله أكبر الله

ALLAHU AKBAR ALLAHU AKBAR

Allah is the Greatest Allah is the Greatest

الله إله لا

LA ILAHA ILLALLAH

There is no diety but Allah

In Adhan for Fajr Salah, the following sentence is added after

HAYYA 'ALAL FALAH:-

النوم من خير الصلاة

ASSALATU KHAYRUM MINAN NAUM

Salah is better than sleep.

النوم من خير الصلاة

ASSALATU KHAYRUM MINAN NAUM

Salah is better than sleep.

The Holy Prophet (S.A.W) has commanded that we should repeat the same words as mu'azzin (but not aloud) and when he says:

HAYYA 'ALAS-SALAH, HAYYA 'ALAL-FALAH we should say:

بالله إله قوة ول حول ل

LA HAULA WA LA QUWWATA ILLA BILLAH

There is no might no power but from Allah

DU''A AFTER ADHAN

On completion of the Adhan, Muslims are recommended to recite:-

الثَّائِمَةُ الدَّاعِيَةُ هَذِهِ رَبِّ اللَّهُمَّ

ALLAHUMMA RABBA HADHI-HID DA'WA-TIT-TAMMATI

O Allah! Lord of this complete call

مُحَمَّدًا أَتِ الْقَائِمَةَ وَالصَّلَاةَ

WAS-SALATIL QA'E-MATI A'TI MUHAMMADAN

and prayer of ours, by the blessing of it give to Muhammad

الْفَضِيلَةُ وَالْوَسِيلَةُ

AL-WASILATA WAL FADILATA

his eternal rights of intercession, distinction

وَعَدْتُهُ الَّذِي مَحْمُوداً مَقَاماً وَابْعَثْتُهُ

WAB 'ATH-HU MAQAMAM-MAHMUDAN

AL LADHI WA 'AT-TAHU

and raise him to the highest rank You have promised him.

IQAMAH

After Adhan when the Muslims are assembled at the place of worship, a second call (Iqamah) is recited by one of the group. This signals the start of the congregational Salah. It is similar to Adhan except that it is recited faster but in a lower tone and the following sentences are recited after HAYYA 'ALLAL FALAH:

الصَّلَاةُ قَامَتْ قَدْ هِيَ الصَّلَاةُ قَامَتْ قَدْ

QAD QAMATIS SALAH QAD QAMATIS SALAH

The prayer has begun The prayer has begun
Narrated Anas bin Malik (RAA): Allah's
Messenger (PBUH) said, "SUPPLICATION MADE BETWEEN
THE ADHAN AND IQAMA IS NOT REJECTED" (An-Nasa'i)

CHAPTER 4

THE CONTENTS OF SALAH

Salah in Islam is a unique institution. It brings man closer to Allah by harmonising his mental attitude with physical posture. In Salah, a Muslim submits himself completely to his Creator.

When you are sure that you have fulfilled all necessary conditions for Salah, you are ready to offer Salah. A detailed account of how to say Salah is given below:-

Say to yourself that you intend to offer this Salah (Fajr, Zuhr, 'Asr, Maghrib or 'Isha) Fard or Sunnah. Then raise your hands to your ears (as in figure 1) saying:-

اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR
Allah is the Greatest

NOTE:-

The hand is in line
with ear lobe

Figure 1 Figure 2

Salah the Muslim prayer

Figure 3 Figure 4

Now placing your right hand on the left, just below, above or on the navel (as shown in figure 3 & 4) recite the following:-

وَبِحَمْدِكَ اَللّٰهُمَّ سُبْحَانَكَ

SUBHANA-KALLA HUMMA WA BI-HAMDIKA

O Allah, Glorified, Praiseworthy.

جَدُّكَ وَتَعَالٰ اِسْمُكَ وَتَبَارَكَ

WA TABARAKAS-MUKA WA TA'ALA JADDUKA

and Blessed is Your Name and Exalted Your Majesty

غَيْرُكَ اِلٰهٌ وَّلَا

WA-LA ILAHA GHAIIRUKA

and there is no deity worthy of worship except You.

الرَّجِيْمُ الشَّيْطَانِ مِنْ يَدِىْ اَعُوْذُ

A'U-DHU BIL-LA-HI MINASH SHAITANIR RAJEEM

I seek refuge in Allah from the rejected Satan

الرَّجِيْمُ الرَّحْمٰنِ اَللّٰهُ بِسْمِ

BISMILLA HIR RAHMA NIR RAHEEM

In the Name of Allah, the Beneficent, the Merciful.

After this recite the opening Surah Al-Fatihah:-

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

ALHAMDU LIL-LAHI RAB-BIL 'ALAMEEN

Praise be to Allah the Cherisher and Sustainer of the Worlds;

الرَّحِيْمِ الرَّحْمٰنِ

AR-RAHMA-NIR RAHEEM

Most Gracious, Most Merciful;

اَلَّذِيْنَ يَوْمَ مَالِكِ

MALIKI YAU-MID-DEEN

Master of the Day of Judgement.

نَسْتَعِيْذُ بِاِيَّاكَ نَعُوْذُ بِاِيَّاكَ

IYYA-KA N'ABUDU WA-IYYKA NASTA'EEN

You do we worship, and Your aid we seek,

اَلْمُسْتَقِيْمَ الصِّرَاطِ اِهْدِنَا

IHDI-NAS-SIRA-TAL MUSTAQEEM

Show us the straight way,

Salah the Muslim prayer

عَلَيْهِمْ أَنْعَمْتَ اللَّهُزَيْن صَاط

SIRA TAL-LADHINA AN-‘AMTA ‘ALAIHIM

The way of those on whom You have bestowed Your Grace,

عَلَيْهِمُ الْمَغْضُوب غِي

GHAIRIL MAGHDUBI ‘ALAIHIM

those whose (portion) is not wrath,

{أَمِين} الصَّالِي وَلَا

WALAD-DAL-LIN (AMEEN)

and who go not astray. (O’ Allah accept our prayer)

Now recite the following or any other passage from the Holy Qur’an:-

الرَّحِيمِ الرَّحْمَنُ اللَّهُ بِسْمِ

BISMILLA HIR RAHMANIR RAHEEM

In the Name of Allah, the Beneficent, the Merciful

أَخَذَ اللَّهُ هُوَ قُلْ

QUL HU-WAL-LAHU AHAD

Say: He is Allah the One and Only;

الصَّمَدُ اللَّهُ

ALLA-HUS-SAMAD

Allah, the Eternal, Absolute;

يُولَدُ وَلَمْ يَلِدْ لَمْ

LAM YALID WA LAM YULAD

He begets not, nor is He begotten

أَخَذَ كُفْرًا لَهُ يَكُنْ وَلَمْ

WA LAM YAKUL-LAHU KUFU-WAN AHAD

and there is none like unto Him.

Now bow down saying:

أَكْبَرُ اللَّهُ

ALLAHU AKBAR

Allah is the Greatest

Place your hands on your knees and in this inclined position (Ruku’ as shown in figure 5 & 5A) recite these words three times:-

الْعَظِيمِ رَبِّي سُبْحَانَ

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

الْعَظِيمِ رَبِّي سُبْحَانَ

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

الْعَظِيمِ رَبِّي سُبْحَانَ

SUBHANA RAB-BI-YAL AZEEM

Glory be to my Lord the Great

Figure 5 Figure 5A

Salah the Muslim prayer

Figure 6 Figure 7

Then come to the standing position (figure 6 & 7) saying :-

حَمْدُهُ لِمَنْ اللَّهُ سَمِعَ

SAMI ‘ALLAHU LI MAN HAMIDAH

Allah has heard all who praise Him.

الْحَمْدُ لَكَ رَبَّنَا

RAB-BANA IAKAL HAMD

Our Lord: Praise be to you

Now saying “Allahu Akbar” prostrate on the ground with your forehead, the knees, the nose and palms of both hands touching the ground. In this position (Sajdah - as in figure 8 & 9) repeat these words three times at least:-

الأَعْلَى رَبِّي سُبْحَانَ

SUBHANA RAB-BI-YAL A’ALA

Glory to my Lord, the Most High.

الأَعْلَى رَبِّي سُبْحَانَ

SUBHANA RAB-BI-YAL A’ALA

Glory to my Lord, the Most High.

الْأَعْلَى رَبِّكَ سُبْحَانَ

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

**NOTE:- Your nose & forehead
must be in line with the carpet.**

Sit upright with knees still on the
ground after a moments rest perform
the second Sajdah saying:-

أَكْبَرُ اللهُ

ALLAHU AKBAR

Allah is the Greatest

Figure 8

Figure 9

In the second Sajdah as before recite the following words three times:-

الْأَعْلَى رَبِّكَ سُبْحَانَ

SUBHANA RAB-BI-YAL A'ALA

Glory to my Lord, the Most High.

Sit upright saying Allahu Akbar. This completes one raka'at of Salah.

The second rak'at is said in the same way except that after the second
Sajdah you sit back, with the left foot bent towards the right, which
should be placed vertical to the mat with the toes touching the mat. The
palms should be lifted from the mat and placed on the knees.

In this position (Q'adah - as shown in figures 10 and 11 silently say these
words (Tashahhud):-

Figure 10 Figure 11

وَالطَّيِّبَاتِ وَالصَّلَواتِ بِهِ اَلْتَّجِيَاتِ

AT-TAHI-YATU LIL-LAHI WAS-SALAWATU

WAT-TAY-YIBATU

**All prayers and worship through words, action
and sanctity are for Allah only.**

النَّبِيِّ اُيُّهَا عَلَیْكَ السَّلَامُ

AS-SALAMU 'ALAIKA AY-YUHAN-NABIY-YU

Peace be on you, O Prophet.

بَرَكَاتُهُ وَ اللهُ وَرَحْمَةُ

WA RAHMATUL-LAHI WA BARAKATUH

and Mercy of Allah and His blessings.

الصَّالِحِيْنَ اللهُ عِبَادَ وَعَلَى عَلَيْنَا السَّلَامُ

AS-SALAMU 'ALAINA WA 'ALA 'IBADIL-LAHIS-SALIHEEN

Peace be on us and those who are righteous servants of Allah.

Salah the Muslim prayer

اللهِ اِلَّا اِلَهٌ لَّا اَنْ اَشْهَدُ

ASH-SHADU AL-LA ILAHA

IL-LAL-LAHU

I bear witness to the fact that

there is no diety but Allah.

وَرَسُولُهُ عِنْدَهُ مُحَمَّدًا اَنَّ وَاَشْهَدُ

WA ASH-HADU AN-NA MUHAMMADAN 'ABDUHU WA

RASULUH

I bear witness that Muhammad is His slave and messenger.

In a three raka'at (i.e. Maghrib) or four raka'at (like Zuhr, 'Asr and 'Isha)

**Salah you stand up for the remaining raka'at after Tashahhud. On the
other hand if it is a two rak'at (Fajr) Salah, keep sitting and after this
recite Darud (blessing for the Prophet) in these words:-**

مُحَمَّدٍ اَلِ عَلٍ وَ مُحَمَّدٍ عَلَ صَلَّيْ اللّٰهُمَّ

AL-LAHUM-MA SAL-LI 'ALA MUHAMMADIN

WA 'ALA ALI MUHAMMADIN

O Allah, exalt Muhammad and the followers of Muhammad.

اِبْرَاهِيْمَ اَلِ وَ عَلَ اِبْرَاهِيْمَ عَلَ صَلَّيْتَ كَمْ

KAMA SAL-LAITA ‘ALA IBRAHIMA WA ‘ALA ALI IBRAHIMA
As You did exalt Ibrahim and his followers

مَجِيدٌ حَمِيدٌ إِنَّكَ

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

مُحَمَّدٌ عَلِّ بَارِكُ اللَّهُمَّ

AL-LAHUM-MA BARIK ‘ALA MUHAMMADIN

O Allah, bless Muhammad

مُحَمَّدٌ آلَ عَلٍ وَ

WA ‘ALA ALI MUHAMMADIN

and his followers

إِبْرَاهِيمَ آلَ عَلٍ إِبْرَاهِيمَ عَلِّ بَارَكْتَ كَمْ

KAMA BARAKTA ‘ALA IBRAHIMA WA ‘ALA ALI IBRAHIMA

as You have blest Ibrahim and his followers.

مَجِيدٌ حَمِيدٌ إِنَّكَ

IN-NAKA HAMIDUM-MAJEED

You are the Praised, the Glorious

And continue silently:-

ذُرِّيَّتِي وَمِنْ الصَّلَاةِ مُقِيمٌ اجْعَلْنِي رَبِّ

RAB-BIJ-‘ALNI MUQEIMAS-SALATI WA MIN DHUR-RIY-YATI

O Lord! Make me and my children steadfast in Prayer;

لَا أَغْفِرُ رَبَّنَا دُعَا وَتَقَبَّلْ رَبَّنَا

RAB-BANA WA TAQAB-BAL DU’A. RABBA-NAGH-FIRLI

Our Lord! Accept my prayer. Our Lord! forgive me.

الْحَسْبُ يَوْمَ نَزَمَ وَلِلْمُؤْمِنِينَ وَلَوْ الَّذِي

WA-LI WALIDAY-YA WA LIL-MU’MININA YAUMA

YAQUM-UL HISAB

and my parents and believers on the Day of Judgement.

Now turn your face to the right (as in figure 13 on next page) saying:-

اللَّهُ وَرَحْمَةُ عَلَيْكُمْ السَّلَامُ

AS-SALAMU ‘ALAIKUM WA-RAHMATUL-LAH

Peace be on you and Allah’s blessings.

Salah the Muslim prayer

Then turn your face to the left (as in figure 14) and repeat the above words (aloud).

This completes your two raka’at Salah. The four raka’at of Zuhr, ‘Asr and ‘Isha and the three raka’at of Maghrib are said in an identical manner. If you are performing a three raka’at (like Maghrib) or four raka’at (like Zuhr, ‘Asr and ‘Isha) Salah stand up after Tashahhud in the second Rak’ah saying ALLAHU AKBAR and recite Al-Fatihah. When you are offering Fard Salah do not recite any additional passage from the Holy Qur’an after Al-Fatihah in the last two raka’at. After the second Sajdah in the fourth raka’at say the Tashahhud, Darud and end with “AS-SALAMU ‘ALAIKUM WA-RAHMATUL-LAH” to each side (first right, then left as shown in the above pictures). This marks the end of Salah.

Figure 13 Figure 14

CHAPTER 5

SUNNAH AND NAFILAH

OR ADDITIONAL PRAYER

As you can see in the chart below, each Salah is composed of (a) Fard, the prescribed prayers, (b) Sunnah and (c) Nafilah or additional prayers.

Sunnah prayers are recommended by the Prophet. They are of two types; Sunnah Mu’akkadah & Sunnah Ghair Mu’akkadah. Sunnah Mu’akkadah are highly recommended and should not be missed without a good reason Sunnah Ghair Mu’akkadah, are recommended, however they can be prayed occasionally or missed.

Nafilah prayers are optional. It is very rewarding to offer them if one has the time. The sequence of these additional prayers in each Salah

is given below:-

*** These Sunnah are Ghair Mu'akkadah**

Name of

Salah Period

Fajr 2 2 None

Zuhr 4 4 2 + 2

Asr 4 4* None

Maghrib 3 None 2 + 2

'Isha 4 4* 2 + 2

+3 + 2

Sunnah or Nafilah

Number

of Fard

Raka'at

Before

Fard

Between Dawn until

Sunrise

**Between just past noon
and mid-afternoon**

**Between mid afternoon
until before sunset**

**Between just after
sunset until dark**

**Between dark and
shortly before dawn**

After

Fard

Salah the Muslim prayer

SALAT--UL--WITR

The three raka'at prayers said after the Fard and Sunnah of the 'Isha is called Salat-ul-Witr. It is strongly recommended in the practice of the Holy Prophet (peace be upon him) and is Wajib (necessary) according to one section of Muslims. Others regard it a mere Sunnah Salah.

The first two raka'at of this Salat-ul-Witr are said like the first two raka'at of the Maghrib prayers. In the third raka'at after al-Fatihah, recite some additional Surah or verses of the Qur'an.

Then, saying ALLAHU AKBAR raise your hands above your shoulders, fold your hands, and recite the following or any other similar Du'a silently. This is called Du'a-al-Qunut or the prayer of submission:-

وَسْتَغْفِرُكَ نَسْتَغْفِرُكَ إِنَّا اللَّهُمُّ

ALLAHUM-MA IN-NA NASTA'EENUKA

WA NAS TAGH FIRU KA

O Allah, we seek Your help, and ask Your forgiveness

عَلَيْكَ تَتَوَكَّلُ وَ بِكَ وَتُؤْمِنُ

WA NU'MINU BIKI WA NATAWAK-KALU 'ALAIKA

and believe in You and trust in You,

وَنُشْكُرُكَ الْخَيْرَ عَلَيْكَ وَنُثْنِي

WA NUTHNI 'ALAIKAL-KHAIRA WA NASHKURUKA

and we praise You in the best manner and we thank You,

وَنَتَّكِلُكَ وَنَخْلَعُ نَكْفُرُكَ وَلَ

WALA NAKFURUKA WA NAKHLA'U WA NATRUKU

and we are not ungrateful and we cast off and forsake him

نَعْبُدُ إِلَّاكَ اللَّهُمَّ يَجْزُرُكَ مَنْ

MAYN-YAF JURUKA 'ALLAHUM-MA IY-YAKA N'ABUDU

who disobeys You. O Allah, You alone do we worship,

نَسْعَى وَإِلَيْكَ وَنَسْجُدُ نَصَلِّ وَلَكَ

WA LAKA NUSALLI WA NASJUDU WA ILAIKA NAS'A

and to You we pray, and before You do we prostrate,

to You do we turn to in haste

عَذَابِكَ وَنُحْشَ رَحْمَتِكَ وَنَرْجُو وَنُخَفِدُ

**WA NAHFIDU WA NARJU RAHMATAKA WA
NAKSHAH ADHABAKA**

**and we submit, and hope for Your mercy,
and we fear Your punishment**

مُلَجِّقٌ بِالْكَفَّارِ إِنَّكَ عَذَابُ

IN-NA ‘ADHABAKA BIL-KUF-FARI MULHIQ

Your punishment surely overtakes the unbelievers

After this saying ALLAHU AKBAR bow down in Ruk’u and then complete the rest of the prayers like the Maghrib prayers.

**PERSONAL PRAYER (DU’A) AFTER
SALAH**

When you have completed your Fard or Sunnah prayers, you may pray to Allah in your own words offering him praise, thanksgiving or asking him for forgiveness for yourself, other Muslims, your own dear and near ones. For this Du’a keep sitting after the obligatory or Sunnah prayers, hold up your hands near each other with the palms up and fingers slightly bent (as shown in figure 15). In this position you may offer anyone of these or other personal prayers:-

Figure 20

السَّلَامُ وَمِنْكَ السَّلَامُ أَنْتَ اللَّهُمَّ

ALLAHUM-MA ANTAS-SALAMU WA MINKAS-SALAM

O Allah, You are the Author of Peace and from You comes Peace.

وَالْإِكْرَامِ الْجَلِيلِ يَا تَبَارَكَتْ

TABARAKTA YA-DHALJALALI WAL-IKRAM

Blessed are You, O Lord of Majesty and Honour.

وَلَسْتَ إِذْنَتْ وَلَوْ الذِّي لُ اغْفِرُ اللَّهُمَّ

ALLAHUM-MAGHFIRLI WA LIWALIDAYYA

WA LI-ASATI-DHATI

O Allah, forgive me and my parents and teachers,

وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْمُؤْمِنِينَ وَالْمُسْلِمَاتِ

WA LIJAMEE’IL MU’MINEENA WAL-MU’MINATI WAL

MUSLIMEENA WAL MUSLIMAT

and all the believing men and women and obedient men

and women with Your mercy.

الرَّاحِمِينَ أَرْحَمَ يَا بِرَحْمَتِكَ

BIRAHMATIKA YA ARHAMAR-RAHIMEEN

O Most Merciful of (all) those who show mercy.

CHAPTER 6

SALAH ON SPECIFIC OCCASIONS

JUMU’AH PRAYER (Friday)

Beside the daily Salah, the Friday prayer is also obligatory upon Muslim men. For Muslim women it is not obligatory, but is desirable if they are able to do so without upsetting their household work.

The Friday Salah is offered in congregation on Friday at Zuhr time. First the Imam delivers a sermon (Khutbah). Then he leads the congregation in a two rak’at Salah. After this two or more raka’at of Sunnah or Nafilah prayers are offered individually.

TARAWEEH PRAYER ((Ramadan))

These prayers are offered during the month of Ramadan after ‘Isha Salah. These consist of eight, twelve or twenty raka’at, and are offered two by two with a short rest between every four raka’at. They may be said alone but collective prayers are recommended. These are additional Sunnah prayers.

THE EID PRAYER (Salatul--‘Idayan)

There are two Eid or occasions of great festivity for Muslims. The first is called Eidul-Fitr or the festival of fast breaking. It is celebrated on the first day of the tenth Islamic month (Shawwal) following Ramadan,

the month of fasting. It marks great thanksgiving for the Muslims all over the world.

The second Eid is the Eidul-Adha or the festival of great sacrifice, which is observed on the tenth of Dhul-Hijjah, the last Islamic month. The animals are sacrificed to celebrate the great sacrifice of the Prophet Ibrahim (peace be upon him).

On both these Eids, Eid prayers are offered in congregation any time after sunrise and before noon. There is no Adhan (call for prayer) or Iqamah
Salah the Muslim prayer

(second call before congregation). The Eid prayer consists of two raka'at (offered just as the two raka'at of Jumu'ah prayer are said) with six to sixteen additional Takbirs' (ALLAHU AKBAR). You say three or more Takbirs in the first raka'at after 'Thana and three or more Takbirs' in the second raka'at before you bow down for Ruku'.

A sermon (Khutbah) is delivered by the Imam (leader of the prayer) after the two raka'at Eid prayer unlike the Jumu'ah prayer when it precedes the prayer.

The presence of all Muslims, women and children included is strongly recommended.

FUNERAL PRAYERS (JANAZAH)

It is a prayer to Allah for a deceased Muslim, and is a common obligation on Muslims of the locality. The funeral Salah is offered in congregation but unlike other formal prayers, it has neither any Ruku' (bowing) nor any Sajdah (prostration). Following is the complete sequence of the funeral prayer.

Saying Takbir (Allahu Akbar) with the rest of the congregation raise your hands to your ears, then bring them down on, above or below the navel as in formal prayers with the right hand on the left. Then recite the following praise or Thana silently:-

وَبِحَمْدِكَ اللَّهُمَّ سُبْحَانَكَ

SUBHANA-KALLA HUMMA WA BI-HAMDIKA

O Allah, Glorified, Praiseworthy.

جَدُّكَ وَتَعَالَى اسْمُكَ وَتَبَارَكَ

WA TABARAKAS-MUKA WA TA'ALA JADDUKA

and Blessed is Your Name and Exalted Your Majesty

غِيَاكَ إِلَهٌ وَل

WA-LA ILAHA GHAIKUK

and there is no deity worthy of worship except You.

After Thana (SUBHANAKA....) again raise hands to your ears saying Allahu Akbar. Now silently recite the Darud:-

مُحَمَّدٌ عَلَى صَلَاتِ اللَّهِ

AL-LAHUM-MA SAL-LI 'ALA MUHAMMADIN

O Allah, exalt Muhammad

مُحَمَّدٍ أَلِ وَعَلَى

WA 'ALA ALI MUHAMMADIN

and the followers of Muhammad.

إِبْرَاهِيمَ عَلَى صَلَاتَيْكَ كَمْ

KAMA SAL-LAITA 'ALA IBRAHEEMA

As You did exalt Ibrahim

إِبْرَاهِيمَ أَلِ وَعَلَى

WA 'ALA ALI IBRAHEEMA

and the followers of Ibrahim

مَجِيدٌ حَمِيدٌ إِنَّكَ

IN-NAKA HAMEEDUM-MAJEED

You are the Praised, the Glorious

مُحَمَّدٌ عَلَى بَارِكِ اللَّهِ

AL-LAHUM-MA BARIK 'ALA MUHAMMADIN

O Allah, bless Muhammad

مُحَمَّدٍ أَلِ وَعَلَى

WA ‘ALA A’ALI MUHAMMADIN

and his followers

إِبْرَاهِيمَ عَلَ بَارَكْتَ كَمْ

KAMA BARAKTA ‘ALA IBRAHEEMA

as You have blest Ibrahim

إِبْرَاهِيمَ أَلِ وَعَلِ

WA ‘ALA A’ALI IBRAHEEMA

and the followers of Ibrahim

مُجِيدُ خَمِيدُ إِنَّكَ

IN-NAKA HAMEEDUM-MAJEED

You are the Praised, the Glorious

Now saying ALLAHU AKBAR recite the following:-

وَمَيِّتَنَا لِحَيَاتِنَا اغْفِرُ اللَّهُمَّ

ALLAHUM-MAGHFIR LI-HAYYINA WA MAYYITINA

O Allah forgive our living and our dead

وَعَايِنَا وَشَاهِدِنَا

WA SHAHIDINA WA GHA’IBINA

the present and the absent.

وَكِبَىٰ نَا وَصَغَىٰ نَا

WA SAGHIRINA WA KABIRINA

our young and the old,

وَأُنثَانَا وَذَكَرْنَا

WA DHAKARINA WA UNTHANA

and the males and females.

الْإِسْلَمَ عَلَ قَاحِيهِ مِنَّا أَحْيَيْتُهُ مِنْ اللَّهُمَّ

ALLAHUM-MA MAN AHYAYTAHU MIN-NA

FA-AHYIHI ‘ALAL ISLAM

O Allah, be to whom You accord life among us cause him

to live in the observance of Islam

الْإِيمَانَ عَلَ فِتْوَفِهِ مِنَّا تَوَفَّيْتُهُ وَمَنْ

WAMAN TAWAF-FAITAHU MIN-NA

FATAWAF-FAHU ‘ALAL IMAN

and be to whom You give death, cause him to die

in the state of Iman (faith).

أَجْرُهُ تُحْرِمُنَا لَ اللَّهُمَّ

ALLAHUMMA LA TAHRIMNA AJRAHU

O Allah! do not deprive us of reward for

(supplicating for) him or her,

بَعْدَهُ تَقِيَّتَنَا وَلَ

WA LA TAFTINNA BA’DAHU

nor put us to trial after him (or her)

If the deceased is a minor a boy or a girl then recite this Du’a:-

قَرِطًا لَنَا اجْعَلْهُ اللَّهُمَّ

ALLAHUM-MA J’ALHU LANA FARATAN

O Allah, Make him our fore-runner,

Salah the Muslim prayer

نُخْرًا وَ أَجْرًا لَنَا وَاجْعَلْهُ

WA J’ALHU LANA AJRAWN WA DHUKHRAWN

and make him for us a reward and a treasure,

وَمُسْتَفْعًا شَافِعًا لَنَا وَاجْعَلْهُ

WAJ’ALHULANA SHAFI’AWN WA MUSHAF-FI’AN

and make him for us a pleader, and accept his pleading.

أَكْبَرُ اللهُ

ALLAHU AKBAR

Allah is the Greatest

After this the Imam again says aloud “Allahu Akbar”. The congregation repeats these words silently. Then the Imam and the congregation turn their faces first to the right and then to the left side saying As-salamu-Alaikum Wa-Rahmatullah on either side.

الله وَرَحْمَةُ عَلَيْهِمُ السَّلَامُ

AS-SALAMU ‘ALAIKUM WA RAHMATUL-LAH

Peace be on you and Allah’s blessings.

Narrated Abu Huraira (RAA)

The Prophet (PBUH) said:-

**“WHEN YOU PRAY ON THE DEAD,
MAKE A SINCERE SUPPLICATION
FOR HIM.”**

(Abu Dau’d)

THE LAST TWO SURAHs FROM THE QUR’AN

Surah Falaq: 113

بِسْمِ
الرَّحْمَنِ الرَّحْمَنِ اللَّهُ
*إِذَا وَقَبْ غَاسِقِي شَ ِ وَمِنْ *خَلَقَ مَا شَ ِ مِنْ *الْفَلَقِ بِرَبِّ أَعُوذُ فَلَ
*إِذَا خَسَفَ خَاسِدِي شَ ِ وَمِنْ *الْعَقَدَاتِ شَ ِ وَمِنْ

**“QUL A’UZUBI RAB-BIL FALAQ. MIN SHAR-RIMA KHALAQ.
WA MIN SHAR-RI GHASIQIN IZA WAQAB. WA MIN SHAR-RIN
NAFFATHATI FIL ‘UQAD. WA MIN SHAR-RI HASIDIN I ZA HASAD.”**

“Say: I seek refuge in the Lord of the dawn, from the evil of all that He has
created, and from the evil of the darkness of night when it falls.

And from the evil of those (charmers) who blow into knots.

And from the evil of the envier when he envies.”

Surah Nas: 114

بِسْمِ
الرَّحْمَنِ الرَّحْمَنِ اللَّهُ
*الْحَنَّاسِ الْوَسْوَاسِ شَ ِ مِنْ *النَّاسِ إِلَهَ *النَّاسِ مَلِكِ *النَّاسِ بِرَبِّ أَعُوذُ فَلَ
*وَالنَّاسِ الْجَنَّةِ مِنْ *النَّاسِ صُدُورِ فِ يَوْسُوسِ الَّذِي

**“QUL A’UZUBI RAB-BIN NAS MALIKIN NAS. ILA HIN-NAS. MIN
SHAR-RIL WASWA SIL KHAN-NAS. ALLAZI YUWASWISU FEE
SUDU RIN-NAS. MINAL JIN-NATI WAN-NAS.”**

“Say: I seek refuge in the Sustainer of Mankind, the Owner of Mankind,
Lord of Mankind. From the evil of the sneaking whisperer. Who whispers
in the hearts of mankind. (Whether he be) from among jinns or mankind.”

Amounts of Rakah for each prayer

Fajr:

i) First two rakat Sunnat Mokadda

ii) Two rakat Fard

Zuhr:

i) Four rakat Sunnat Mokadda

ii) Four rakat Fard

iii) Two rakat sunnat Mokadda

iv) Two rakat Nafil (Optional but spiritually beneficial)

Asr:

i) Four rakat sunnat ghair mokadda (Optional but spiritually beneficial)

ii) Four rakat Fard

Maghrib

i) Three rakat Fard

ii) Two rakat Sunnat Mokadda

iii) Two rakat nafil (Optional but spiritually beneficial)

Isha:

i) Four rakat sunnat e Ghair Mokadda (Optional but spiritually beneficial)

ii) Four rakat Fard

iii) Two Rakat Sunnat Mokadda

iv) Two rakat Nafil (Optional but spiritually beneficial)

v) Three rakat Wajib

vi) Two rakat Nafil (Optional but spiritually beneficial)

Must be with Wudu for all Salahs.

**Salatul Ishraq : Saaiduna Anas Bin Malik Radiallahu Anhu narrates that the Prophet of Allah Sallallahu Alahi Wasalam
said “Whosoever offers his fajr prayer in congregation, then remains seated making zikr of Allah until the sun rises and**

thereafter offers two rakats, they will receive the reward of performing a Hajj and Umrah". (Sunan Tirmizi)

The Salah of the Prophet (may Allah's blessings and peace be upon him)

Hadrat Mughira (may Allah be pleased with him) said that the Prophet (may Allah's blessings and peace be upon him) prayed for so long in the night in standing posture that his feet got swollen up. His companions said to him, "O Prophet of Allah! Why do you exert so much when Allah (The Glorified and the Exalted) has forgiven you all sins." The Prophet (may Allah's blessings and peace be upon him) replied, "Should I not be a grateful servant of Allah?" (Bukhari, Muslim)

Adhan and Iqama

Narrated Hadrat Anas (may Allah be pleased with him): The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilal (may Allah be pleased with him) was ordered to pronounce the Adhan for the prayer by saying its wordings twice, and for the Iqama (the call for actual standing for the prayers in rows) by saying its wordings once (except for Qad - Qamatis-Salat which should be said twice). (Bukhari)

First Questioning will be about Salah

On the authority of Hadrat Abu Huraira (may Allah be pleased with him), who said that Allah's Messenger (may Allah's blessings and peace be upon him) said:

The first of his actions for which a servant of Allah (The Glorified and the Exalted) will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded; and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (The Glorified and the Exalted) will say: See if My servant has any optional prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion. (Tirmidhi, Abu Dawud, an-Nasai, Ibn Majah and Ahmad). (Hadith Qudsi)

Pray in All Circumstances

Narrated 'Imran bin Husain (may Allah be pleased with him): I had piles, so I asked the Prophet (may Allah's blessings and peace be upon him) about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side." (Bukhari)

Salah Erases Sins

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "Let anyone tell me; if a stream flows by the house of any person and he bathes in it five times a day, whether any dirt will remain on his body." The companions replied that no dirt would remain in such a case. He said, "So is the case with prescribed prayers. Allah forgives men's sins (minor) on their account." (Bukhari, Muslim)

Salah is the Best Deed

Hadrat Abdullah Ibn Masud (may Allah be pleased with him) said that he enquired of the Prophet (may Allah's blessings and peace be upon him) what was the best deed in the sight of Allah. The Prophet (may Allah's blessings and peace be upon him) replied, "To say prescribed prayers at stated hours." I asked what was the next best. He said, "To be good to parents." I again asked what deed ranked next. He said, "To do Jihad in the way of Allah." Ibn Masud (may Allah be pleased with him) says that if he had gone on asking, the Prophet (may Allah's blessings and peace be upon him) would have told him more. (Bukhari, Muslim)

Salah Brings Salvation

Hadrat Abdullah bin Amr (may Allah be pleased with him) said that one day the Prophet (may Allah's blessings and peace be upon him) was talking about prescribed prayers and he said, "Whoso is regular in his prayers it will illumine his face, testify to the firmness of his faith and be the cause of his salvation on the Day of Judgement. And whoso neglects the prayers will neither acquire any glow nor staunchness of faith nor any means of salvation and he will join, on the Day of Resurrection, the company of Korah (Qarun), Pharoah, Haman and Ubay bin Khalaf." (Ahmad, Darimy, Baihaqi)

The Merit of Each Salah

Narrated by Hadrat Ibn 'Umar (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property." (Bukhari)

Hadrat Abu Huraira (may Allah be pleased with him) said: The Prophet (may Allah's blessings and peace be upon him) said, "If people only knew the reward of giving the prayer-call or the merit of standing in the first row of the congregational prayers, they would insist on drawing lots for finding a place therein. And if they could know the merit of repairing to the mosque early for noon prayers, they would go there running and if they were to know the blessings of night and early morning prayers, they would go to the mosque dragging themselves on their buttocks if they had not the strength to walk upto it" (Bukhari, Muslim)

Say Prayers in Congregation

Hadrat Abu Darda (may Allah be pleased with him) said: They Holy Prophet (may Allah's blessings and peace be upon him) said, "If they are three persons in a habitation or in a jungle and they do not say their prescribed prayers jointly, it would mean that the devil has gained ascendancy over them. Therefore, make a rule for yourselves to say congregational prayers, for a goat which leaves the flock is devoured by the wolf." (Ahmad, Abu Dawud, an-Nasai)

Merit of the Congregational Prayer

Hadrat Anas bin Malik (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by 25

times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque Masjid Aqsa (of Jerusalem) is prayer by 50,000 times and his prayer in my mosque is prayer by 50,000 times and his prayer in the sacred mosque (of Ka'ba) is prayer by 100,000 times. (Ibn Majah)

The Timing of the Five Prayers

Hadrat Abdullah bin Amr (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: The time of Zuhr prayer remains till the sun declines and the shadow of a man becomes double his length and so long as the Asr prayer does not come, and the time of Asr prayer remains so long as the sun does not become yellow: and the time of Maghrib prayer remains so long as the red hue does not disappear; and the time for Isha prayers remains up to the midnight, and the time for Fajr prayer runs from the appearance of dawn till the sun does not rise, but when the sun rises, keep away from prayer because it rises between two horns of the devil. (Muslim)

How to Perform Salah

Hadrat Abu Hamid as Sayidi (may Allah be pleased with him) narrated amongst ten of the companions of the Prophet (may Allah's blessings and peace be upon him): I know better than you about the prayer of Allah's Messenger (may Allah's blessings and peace be upon him). They asked: Narrate. He said: When the Prophet (may Allah's blessings and peace be upon him) stood for prayer, he raised his hands till he took them opposite his shoulders, then he recited takbir, then he read (the Qur'an), then he recited takbir and raised up his hands till he took them opposite his shoulders, then bowed placing his palms upon his knees, then making himself straight, neither lowering his head nor raising it up. Then he raised up his head saying, "Allah hears one who praises Him": then he raised up his hands till he took them opposite his shoulders by being straight: and he said: "Allah is the greatest." Then he lowered himself to the ground in prostration keeping his hands away from his two sides and bending the toes of his feet, he raised up his head and bent his left foot and sat on it, then he sat straight till every bone returned to its proper place. Next he prostrated and said: "Allah is Most Great", raising himself, and bent on his left foot and sat on it. Then he sat straight till every bone returned to its proper place. Then he stood up and did the same thing in the second Rak'at. At the end of the two Rak'ats he stood and said takbir raising up his hands till he took them opposite his shoulders, just as he recited takbir when he opened the prayer, then he did the same in the remaining portion of his prayer till when the prostration in which there was Taslim, he put out his left foot and sat on his hip bone upon his left side. Then he uttered Taslim. They said: You have spoken the truth. He used to pray thus. (Abu Dawud)

Straight Rows in Salah

Hadrat Anas (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: make your rows straight, because the straightening of lines is part of the Aqamat of prayer. (Bukhari and Muslim)

Follow the Imam

Hadrat Anas (may Allah be pleased with him) said: Allah's Messenger (may Allah's blessings and peace be upon him) led us in prayer one day, and when he finished his prayer he faced us and said, "O people, I am your Imam, so do not bow, prostrate yourselves, stand, or go away before I do, for I see you both in front of me and behind me." (Muslim)

Hadrat Abu Huraira (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: The Imam is appointed to be followed. So when he recites takbir, recite takbir: and when he recites (Qur'an), keep silent. (Abu Dawud, an-Nasai, Ibn Majah)

Dua After Salah

Hadrat Sawbhan (may Allah be pleased with him) reported that when Allah's Messenger (may Allah's blessings and peace be upon him) finished his prayer, he begged pardon thrice (Istighfaar) and said:

O Allah! Thou are Peace, and from Thee is peace. Thou are Blessed,

O Lord of Glory and Honour. (Muslim)

Tasbih After Salah

Hadrat Ka'ab bin Uzrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: There are some recitations after prayer, of which the reciters or the doers at the end of each obligatory prayer will not be disappointed -Tasbih for 33 times, Tahmid for 33 times and Takbir for 34 times. (Muslim)

Dua Qunut in Salah

Narrated Hadrat Anas (may Allah be pleased with him): The Qunut used to be recited in the Maghrib and the Fajr prayers. (Bukhari)

Salatus-Safar

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) once stayed for nineteen days and prayed shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer. (Bukhari)

Narrated Hadrat Ibn 'Abbas (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Isha' prayers together. (Bukhari)

Friday Prayers

Narrated Hadrat Abu Huraira (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram

and then a chicken and then an egg respectively. When the Imam comes out (for Jumu'a prayer) they (i.e. angels) fold their papers and listen to the Khutba." (Bukhari)

Hadrat Abdul Ja'ad az-Zumairi (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) said: Whoso gives up three Friday prayers by way of neglecting them, Allah (The Glorified and the Exalted) will seal up his heart. (Abu Dawud, Tirmidhi, an-Nasai, Ibn Majah)

Eid Prayers

Narrated Hadrat Abdullah bin Umar (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to offer the prayer of Eid-ul-Adha and Eid-ul-Fitr and then deliver the khutba after the prayer.

(Bukhari)

Salatul Witr

Narrated mother of faithful believers, Hadrat 'Aisha (may Allah be pleased with her): Allah's Messenger (may Allah's blessings and peace be upon him) offered Witr prayer at different nights at various hours extending (from the 'Isha prayer) up to the last hour of the night. (Bukhari)

Sunnah Muakkadah

Hadrat Umm Habiba (may Allah be pleased with her) reported Allah's Messenger (may Allah's blessings and peace be upon him) as saying, "A house will be built in paradise for anyone who prays in a day and a night twelve rakas (Sunnah prayers), four before and two after the noon prayer, two after the sunset prayer, two after the night prayer and two before the dawn prayer." (Tirmidhi)

Tahajjud

Hadrat Abu Ummah (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "Make Tahajjud prayers obligatory for yourselves. This is the way of pious gone before you and it is a means of attaining nearness to Allah, it atones for your sins and prevents their commission." (Tirmidhi)

Taraweh

Hadrat Abu Huraira (may Allah be pleased with him) says that the Prophet (may Allah's blessings and peace be upon him) used to encourage people to offer extra prayers (Taraweh) but would not give a positive direction for it. He used to say "Whoso offers Taraweh prayers devotedly and sincerely, all his former sins would be forgiven." The narrator says that this practice continued after the passing away of the Prophet (may Allah's blessings and peace be upon him), during the khilafat of Sayyidina Abu Bakr (may Allah be pleased with him) and the early part of Sayyidina Umar's (may Allah be pleased with him) khilafat (then it became congregational) (Muslim)

Tahiyatul Masjid

Narrated Hadrat Abu Qatada bin Rab'i Al-Ansari (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "If anyone of you enters a Mosque, he should not sit until he has offered a two Rak'at prayer." (Bukhari)

Salatul Tasbih

Hadrat Abdullah Ibn Abbas (may Allah be pleased with him) said that the Prophet (may Allah's blessings and peace be upon him) said to Hadrat Abbas Ibn Abdul Muttalib (may Allah be pleased with him): O Abbas, O my uncle! Should I not give you, should I not tell you something in lieu of performance of which Allah will forgive all your past and future sins, old and new, done wittingly or unwittingly, evident or concealed. You should offer four Rak'ah of prayers in a way that in each Rak'ah after reciting surah Fatiha and a verse of the Qur'an say fifteen times "SubhanAllah wal Hamdulillah wa la ilaha illallahu Wallahu Akbar" and then repeat it ten times before finishing the bow, ten times on standing erect and ten times before finishing each of the prostrations, ten times in between them and ten times after the second prostration before getting up. Thus in each Rak'ah this has to be repeated seventy-five times. If you can, offer this prayer every day, if not once in every week or once in every month or at least once in a year. If even this is not possible, at least once in a life time." (Abu Dawud, Ibn Majah, Baihaqi)

Istikhara Prayer

Narrated Hadrat Jabir bin Abdullah As-Salami (may Allah be pleased with him): Allah's Messenger (may Allah's blessings and peace be upon him) used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Qur'an. He used to say, "If anyone of you intends to do something, he should offer a two-Rak'at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are able to do things while I am not, and You Know while I do not, and You are the Knower of the Unseen. O Allah! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my present life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You Know that this matter is not good for me in my religion, in my present life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good whenever it may be, and make me be pleased with it." (Bukhari)

Salatul Istisqa (for rain)

Narrated Abbad bin Tamim from his uncle, "I saw the Prophet (may Allah's blessings and peace be upon him) on the day when he went out to offer the Istisqa' prayer. He turned his back towards the people and faced the Qibla and asked Allah for rain. Then he turned his cloak inside out and led us in a two-Rak'ah prayer and recited the Qur'an aloud in them."

(Bukhari)

Sunnah Prayer on Sun Eclipse (salatul kusuf)

Narrated Hadrat Al-Mughira bin Shu'ba (may Allah be pleased with him): "The sun eclipsed in the life-time of Allah's Messenger (may Allah's blessings and peace be upon him) on the day when (his son) Ibrahim died. So the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (may Allah's blessings and peace be upon him) said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, pray and invoke Allah." (Bukhari)

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it." [Saheeh Muslim]

If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

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Salat-ut-Tasbeih: Abu Rafi (R.A) narrated that Allah's Messenger (Peace be upon him) said to Abbas (R.A), "O Uncle! Shall I not join ties with you? Shall I not give you? Shall I not benefit you?" He said, "Of course, O Messenger of Allah!" So, he said, "O Uncle! Pray four raka'at. recite in each raka'ah the Surah Fatiha and a Surah and when you have finished the recital, say (Allahu Akbar Wal Hamdulillah Wa Subhan Allah) fifteen times before making the ruku. Then go into the ruku and repeat them ten times. Then raise your head and say the words ten times. Then go into prostrations and repeat them ten times, and raise your head and say the words ten times. Then prostrate and say the words ten times, and (again) raise your head and repeat them ten times before you stand up. So, this is (in all) seventy five in each raka'ah and it three hundred in all four rak'at. Even if your sins are like the sand particles of Aaliy, Allah will forgive them for you". He (Abbas (R.A) said, "O Messenger of Allah! Who can stand up for it every day?" He said, "If you cannot establish it every day, then observe it on Friday. And if you cannot do that every Friday then observe it every month". And he did not cease to say that until he said, "Offer it once in a year".

Imam Tirmidhi (R.A) said: This hadith as narrated by Abu Rafi is Gharib.[Jami Tirmidhi (2/514)]

Salatul tahajjud : "Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station." (Surah Isra, 17:78-79).

Here are some hadiths about tahajjud:

Abu Hurairah reports that the Messenger of Allah (saws) said: "Our Lord Descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'" [Bukhari and Muslim.]

Abdullah ibn `Amr reports that the Prophet (saws) said: "The most beloved fast to Allah is the fast of (Prophet) Dawood (a.s.). And the most beloved prayer to Allah is the prayer of (Prophet) Dawood (a.s.). He (Prophet Dawood (a.s.)) would sleep half of the night and then pray during the next third of the night and then sleep during the last sixth of the night.And he would fast one day and not fast the next." [Bukhari and Muslim.]

Abu Hurayra (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "The best prayer after the obligatory prayers is the night prayer." [Muslim]

Abd Allah ibn Salam (Allah be pleased with him) reports that the Messenger of Allah (blessings and peace be upon him, his family, and companions) said, "O people! Spread the salams, feed others, maintain family ties, and pray at night when others sleep and you will enter Heaven safely." [Tirmidhi, Hakim]

Narrated Al-Mughira: The Prophet(SAW) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave." [Bukahri]

Narrated Salim's father: In the life-time of the Prophet(SAW) whosoever saw a dream would narrate it to Allah's Apostle(SAW). I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle(SAW). The Prophet(SAW) said, "Abdullah is a good man. I wish he prayed Tahajjud." After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night. [Bukhari]

Narrated 'Aisha: Allah's Apostle(SAW) used to offer eleven Rakat and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Quran) before he would lift his head. He used to pray two Rakat (Sunnah) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer. [Bukhari]

'Praying at Night in Ramadaan (Taraweeh)' of Sahih Bukhari.

226 Narrated Abu Huraira: I heard Allah's Apostle saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

227 Narrated Abu Huraira: Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

228 Narrated 'Aisha: (the wife of the Prophet) Allah's Apostle used to pray (at night) in Ramadan.

229 Narrated 'Urwa: That he was informed by 'Aisha, "Allah's Apostle went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "

230 Narrated Abu Salama bin 'Abdur Rahman: that he asked 'Aisha "How was the prayer of Allah's Apostle in Ramadan?" She replied, "He did not pray more than eleven Rakat in Ramadan or in any other month. He used to pray four Rakat ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ----and then he would pray three Rakat (Witr)." She added, "I asked, 'O Allah's Apostle! Do you sleep before praying the Witr?' He replied, 'O 'Aisha! My eyes sleep but my heart does not sleep."

231 Narrated Abu Huraira: The Prophet said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."

232 Narrated Ibn 'Umar: Some men amongst the companions of the Prophet were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Apostle said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan)."

233 Narrated Abu Salama: I asked Abu Sa'id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced Itikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet . In the morning of the 20th of Ramadan, the Prophet came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in Itikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle prostrating in mud and water and I saw the traces of mud on his forehead."

234 Narrated 'Aisha: Allah's Apostle said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

235 Narrated Abu Said Al-Khudri: Allah's Apostle used to practice Itikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in Itikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced Itikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice Itikaf for these ten days (i.e. the middle 113rd but now I intend to stay in Itikaf for the last ten days (of the month); so whoever was in Itikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was covered with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the praying place of the Prophet . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

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leaking through the roof of the mosque at the praying place of the Prophet . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

236 Narrated 'Aisha: The Prophet said, "Look for (the Night of Qadr)."

237 Narrated 'Aisha: Allah's Apostle used to practice Itikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan ,"

238 Narrated Ibn Abbas: The Prophet said, "Look for the Night of Qadr in the last ten nights of Ramadan ,' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively)."

239 Narrated Ibn 'Abbas: Allah's Apostle said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn 'Abbas added, "Search for it on the twenty-fourth (of Ramadan)."

240 Narrated 'Ubada bin As-Samit: The Prophet came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan).

241 Narrated Aisha: With the start of the last ten days of Ramadan, the Prophet used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.

Umrah in (that month) is equivalent to Hajj." Al-Bukhari (1782) and Muslim (1256) narrated that Ibn Abbaas said: The Messenger of Allaah (peace and blessings of Allah be upon him) said to a woman from among the Ansaar – Ibn Abbaas mentioned her name but I forgot it – "What kept you from performing Hajj with us?" She said: We only have two camels and the father of her son and her son had gone for Hajj on one camel, and he left us the other camel so that we could carry water on it. He said: **"When Ramadan comes, go for Umrah, for Umrah in (that month) is equivalent to Hajj."**

Narrated Abu Huraira: Some poor people came to the Prophet Muhammad Sallallahu Alayhi Wassalam and said, "The wealthy people will get higher grades and will have permanent enjoyment, and they offer Salaah (prayer) like us and observe Sawm (fast) as we do. They have more money by which they perform the Hajj, and 'Umra; fight and struggle in Allah's Cause and give in charity." The Prophet Muhammad Sallallahu Alayhi Wassalam said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say SubhanAllah, Alhamdulillah and Allahu Akbar thirty three times each after every (compulsory) Salaah (prayer)." We differed and some of us said that we should say, SubhanAllah thirty three times Alhamdulillah thirty three times and Allahu Akbar thirty four times. I went to the Prophet Muhammad (sal-allahu-alleyhi-wasallam) who said, "Say, Subhan Allah and Alhamdulillah and Allahu Akbar all of them thirty three times." [Sahih Bukhari; Hadith No. 479]

"All Glory be to Allaah"

"All praise be to Allaah"

"Allaah is greater"

Du'a after Salaah

"None has the right to be worshiped but Allaah alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allaah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You"

Our Beloved SalAllahu Alaihi Wasallam, said:

The Prophet Muhammad said, may Allah's peace and blessings be upon him: Your Heaven lies under the feet of your mother (Ahmad, Nasai).

Mu'awiyah ibn Jahima (RadhiAllahu 'anhu) reported,

Jahima (RadhiAllahu 'anhu) came to the Prophet ﷺ and he said:

"O Messenger of Allah ﷺ, I intend to join the expedition and I seek your advice."

The Prophet ﷺ said, "Do you have a mother?"

He said, "Yes."

The Prophet ﷺ said, "Stay with her, for verily Paradise is beneath her feet."

[Sunan An-Nasa'i, Book of Jihad, Number 3104]

2. A man came to the Prophet and said, 'O Messenger of God! Who among the people is the most worthy of my good companionship? The Prophet said: Your mother. The man said, 'Then who? The Prophet said: Then your mother. The man further asked, 'Then who? The Prophet said: Then your mother. The man asked again, 'Then who? The Prophet said: Then your father. (Bukhari, Muslim).

3. Abu Usaid Saidi said: We were once sitting with Rasulullah when a man from the tribe of Salmah came and said to him: O Messenger of Allah! do my parents have rights over me even after they have died? And Rasulullah said: Yes. You must pray to Allah to bless them with His Forgiveness and Mercy, fulfill the promises they made to anyone, and respect their relations and their friends (Abu Dawud and Ibn Majah).
4. Abdullah ibn Amr related that the Messenger of Allah said: The major sins are to believe that Allah has partners, to disobey one's parents, to commit murder, and to bear false witness (Bukhari, Muslim).
5. It is narrated by Asma bint Abu Bakr that during the treaty of Hudaibiyah, her mother, who was then pagan, came to see her from Makkah. Asma informed the Messenger of Allah of her arrival and also that she needed help. He said: Be good to your mother (Bukhari, Muslim).

Our Beloved SalAllahu Alaihi Wasallam, said:

1. "Whoever meets Allah without ascribing anything to Him will enter Jannah." [Bukhari]
2. "Whoever believes (has Imaan) in Allah and His Messenger (sal Allahu alayhi wa sallam), and establishes the prayer and fasts the month of Ramadan, it is incumbent upon Allah that He enters him in Jannah." [Bukhari]
3. "Whoever builds a masjid seeking by it the Pleasure of Allah, Allah will build for him a similar place in Jannah." [Bukhari]
4. "Whoever prays the two cool prayers (Asr and Fajr) will enter Jannah." [Bukhari]
5. "Whoever goes to the masjid (every) morning and in the afternoon (for the congregational prayer), Allah will prepare for him an honorable place in Jannah with good hospitality for (what he has done) every morning and afternoon goings." [Bukhari]
6. "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Jannah for him." [Bukhari]
7. "Whoever prays 12 rakaat in the day and night, a house in Jannah will be built for him." [Muslim]
8. "Whoever treads a path in search of knowledge, Allah will make easy for him the path to Jannah." [Bukhari]
9. "Whoever repeats after the muadhdhin from his heart (i.e., sincerely) will enter Jannah." [Abu Dawud]
10. "There is not one of you who perfects his wudu and prays two rakaat setting about them with his heart as well as his face except that Jannah would be mandatory for him." [Abu Dawud]
11. Whoever says: "I am pleased with Allah as my Rabb, and with Islam as my Deen, and with Muhammad (sal Allahu alayhi wa sallam) as my Prophet, Jannah would be mandatory for him." [Abu Dawud]
12. "Whosoever last words are: laa ilaaha il Allah, will enter Paradise." [Abu Dawud, Saheeh]
13. Whoever says "SubhanAllah al-Adheem wa biHamdihi, Glorified and Exalted is Allah, The Great, and with His Praise", a date-palm will be planted for him in Jannah." [Tirmidhi]
14. "Whoever dies and is free from three: arrogance, grudges and debt will enter Jannah." [Tirmidhi]
15. "Whoever raises two girls, he and I will enter Jannah." [Tirmidhi]
16. "Whoever calls the adhan for 12 years, Jannah will become mandatory for him." [ibn Maajah]
17. Whoever asks Allah for Jannah three times, Jannah will say: "O Allah, enter him into Jannah." [Tirmidhi]
18. "Whoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah." [Tirmidhi]
19. "Indeed, truthfulness leads to righteousness and indeed righteousness leads to Jannah." [Bukhari]
20. "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Jannah." [Bukhari]
21. "O people, spread the salaam (greetings), feed the hungry, and pray while the people are asleep, you will enter Jannah in

peace.” [Tirmidhi]

22. “(The performance of) Umrah is an expiation for the sins committed between it and the previous Umrah; and the reward of Hajj Mabruur (i.e., one accepted) is nothing but Jannah.” [Bukhari]

23. “Allah has ninety-nine Names, one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Jannah.” [Bukhari]

24. “I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims.” [Muslim]

25. “If somebody recites this invocation during the day, and if he should die then, he will be from the people of Jannah. And if he recites it in the night, and if he should die on the same day, he will be from the people of Jannah.” [Bukhari]

“Allahumma anta Rabbi la ilaha illa anta Khalaqtani wa ana ‘abduka, wa ana ‘ala ‘ahdika wa Wa’dika mastata’tu abu’u Laka bi ni ‘matika wa abu’u Laka bidhanbi; faghfirli fa’innahu la yaghfiru-dh-dhunuba illa a anta. A’uidhu bika min sharri ma sana’tu, abu’u Laka bini’matika ‘alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta”

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR. ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR. ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

MESSAGE OF FAISAL FAHIM: SPREAD THE RELIGION OF ALLAH. SPREAD THE MESSAGE OF THE PROPHET MUHAMMAD (PBUH). SHARE THE KNOWLEDGE OF ISLAM. SINCE IT WAS A DUTY OF THE PROPHET MUHAMMAD (PBUH) TO SPREAD THE MESSAGE OF ISLAM SO MUSLIMS SHOULD ALSO CONTINUE THIS GREATEST SUNNAH & EXPECT THE REWARD FROM ALLAH ONLY. ISLAM IS PEACE, LOVE, MERCY, KIND, HUMBLE, HONEST & THE ONLY FINAL TRUE RELIGION FROM GOD. MAY ALLAH GUIDE US ALL .AMEEN.

INFORMATION ARRANGED AND ORGANIZED BY MR. FAISAL FAHIM.

Surah Al-Baqarah is the longest surah of the Quran and the prophet (s.a.w.) highlighted many of its benefits in general and some of its specific benefits. For example, the prophet (s.a.w.) told us that its recitation in a house keeps the Satan away. Abu Hurayrah reports that the Messenger of Allah (s.a.w.) said: *“Do not make your houses like graves, for the Shaytan runs away from a house in which Surat al-Baqarah is recited”* (narrated by Muslim, 780). As most of the spiritual ailments such as evil eye, jinn possession, and black magic are satanic in nature, keeping Satan away can also help both in the treatment of such conditions and as a preventive measure.

The Blessings of Aayat al-Kursiy

Ayat-ul-Kursi is verse 255 of Surah Al-Baqarah and is related to Allah’s throne. This Quranic verse has many blessings and is used for ruqyah treatment, the treatment of evil eye, black magic, and also for general and comprehensive protection.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
 وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
 الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
 مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
 وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
 الْعَظِيمُ ﴿٢٥٥﴾ سورة البقرة

The blessings of this verse is apparent from this hadith narrated by Abu Hurayrah. He said:

The Messenger of Allah (s.a.w.) put me in charge of guarding the zakaah of Ramadaan. Someone came to me and started grabbing (taking illegally) handful of the food. I took hold of him and said, 'I will take you to the Messenger of Allah (s.a.w.).' He said, 'I will teach you some words by means of which Allah will benefit you.' I said, 'What are they?' He said, 'When you go to your bed, recite this aayah: "Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)..." [Surah al-Baqarah, 2:255]. Then Allah will appoint a guard for you who will stay with you and no Shaytan (devil) will come near you until morning.' The Messenger of Allah (s.a.w.) asked me, 'What did your prisoner do last night?' I said, 'O Messenger of Allah, he taught me something, and claimed that Allah would benefit me by it.' He said, 'What was it?' I said, 'He taught me to recite Aayat al-Kursiy when I go to bed, and said that no Shaytan would come near me until morning, and that Allah would appoint a guard for me who would stay with me.' The prophet (s.a.w.) said, 'He told you the truth, although he is an inveterate liar. That was the Shaytan' [narrated by al-Bukhaari, 3101; Muslim, 505].

The Blessings of Last Verses of Surah Al-Baqarah

The last verses of Surah Al-Baqarah are one of the most memorized and recited Quranic verses among Muslims and that is for a good reason. Consider the saying of the prophet (s.a.w.) about the last verses of the Surah.

"Whoever recites the last two verses of Surat al-Baqarah at night, it will suffice him" (According to Abu Masood al-Ansaari and narrated by al-Bukhaari, 4723; Muslim, 807).

The Prophet (s.a.w.) also said the following:

"Allah inscribed a book two thousand years before He created the heavens and the earth, from which the last two verses of Surat al-Baqarah were revealed. If they are recited for three nights, no Shaytan (devil) will remain in the house" (narrated by al-Tirmidhi, 2882). This hadeeth was classed as saheeh by al-Albaani in Saheeh al-Jaami' (1799).

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
 وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّهِ وَمَلَكِهِ وَكِتَابِهِ
 وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
 وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا
 وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾
 لَا يُكَلِّفُ اللّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
 وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا
 أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
 كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
 وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا
 وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ سورة البقرة

285. The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."
 286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." *Quran, Surah Al-Baqarah (185:186)*

"Allah sends His Salaah (Graces, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (Angels ask Allah to bless and forgive him). O you who believe! send your Salah on (ask Allaah to bless) him (Muhammad), and greet him with the Islamic way of greeting (salutation, i.e. As?Salaamu 'Alaykum)" [Quran: al-Ahzaab 33:56]

Sending blessings on the prophet is so vital that in one of the hadeeth, acceptance of our Dua is made dependant on it.

According to a hadith by 'Umar ibn al-Khattaab (may Allah be pleased with him) who said:

Dua is suspended between heaven and earth and none of it is taken up until you send blessings upon your Prophet (peace and blessings of Allah be upon him)." (Classed as hasan by al-Albaani in Saheeh al-Tirmidhi).

Sending blessings mean to read or say Darood Ibrahim :

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA SALLAITA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID. ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA BAARAKTA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.

Allahumma! Send blessings upon (Holy Prophet) Muhammad and upon the followers of (Holy Prophet) Muhammad as You sent blessings upon Ibraheem and upon the followers of Ibraheem; indeed, You are praiseworthy and glorious.

Allahumma! Bless (Holy Prophet) Muhammad and the follower of (Holy Prophet) Muhammad as You blessed Ibraheem and the follower of Ibraheem; indeed, You are praise worthy and glorious.

Note :

The famous companion of the Prophet (Sallal Laahu Alaihi Wasallim), Hazrat Ka'ab bin Ujah (radi Allahu anhu), narrates that once it was enquired from Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) as to how blessings should be sent to him. The Prophet (Sallal Laahu Alaihi Wasallim) replied that the blessings be said in the manner (it has been mentioned) above, that is, Durood-e-Ibrahimi.

Best Times to make Dua (Supplication) While Prostrating

Abu Hurairah (RA) narrated that Allah's Messenger (SAW), said: 'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (SWT) much in it. [Muslim, abu Dawud, an-Nasa'i and others, Sahih al-Jami #1175]

When a Muslim is in his Salat (prayer) he is facing Allah (SWT) and when he prostrates he is the nearest he can be to Allah (SWT) so it is best to invoke Allah (SWT) at this time.

The Last Third Of The Night

Abu Hurairah (RA) narrated that Allah's Messenger (SAW) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (SWT)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?." [Sahih al-Bukhari, Hadith Qudsi]

Amr ibn Absah narrated that the Prophet said: 'The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so.' [at-Tirmidhi, an-Nasa'i, al-Hakim - Sahih]

The Night Of 'Qadr' (Decree)

This night is the greatest night of the year. This is the night which the almighty Allah (SWT) said about it, "The night of Al-Qadar (Decree) is better than a thousand months." [Surah al-Qadr, 97: 3]

The Night of Decree is one of the odd nights of the last ten nights of the blessed month of Ramadan. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and when the doors of Paradise are opened, the worshipper is encouraged to turn to Allah to ask for his needs for this world and the Hereafter.

BY MR.FAISAL FAHIM: The most recommended book of MR.FAISAL IS "The Bible, the Qu'ran and Science: The Holy Scriptures Examined in the Light of Modern Knowledge: 4 books in 1" Authored by Mr. Faisal Fahim, Dr. Maurice Bucaille, Dr. Zakir Naik.

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The benefits of Salah/salat/prayer performed in Islamic way. There are many benefits of Salah. There are 3 categories of the benefits of performing the Salah/salat/prayer/namaz. 1st is the physical benefits because it's like exercising such as causing movements in the human body during performing the prayer or Salah in Islam. 2nd is the spiritual and mental wellbeing that connects with performing the Islamic prayer/Salah/salat/namaz. When a Muslim bows his head to god on the floor, this increases the blood flow in the brain and it's done in a short period of time and it's temporary so it's good for the brain and mental health. Research shows praying the Islamic Salah can help mental wellbeing. 3rd is it connects with god spiritually which gives Muslims unlimited sawabs and rewards which will help a Muslim enter jannah/heaven in akhirat/here after which is the final life after death and its forever. So Salah can keep a person both mentally and physically fit as well as it will also help believers enter heaven because Muslims are fulfilling the commands of Allah and the purpose of life by worshiping & praying the mandatory the must pray the Salah's 5times a day by saying some verses of the holy Quran, remembering and connecting with the only true 1 god Allah the creator of all and everything.

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God is only 1 who is for forever and there is no other god but Allah, there was no other god but Allah & there will be no other god but Allah and since god is 1 so god's religion is also 1. the message of god and Islam is always the same that there

is only 1 god who has no partners no beginning nor end but god is for forever and Moses Jesus Muhammad are only prophets messengers of the same 1 god & the message is same that god is 1 without any partners like no father mother son daughter etc. God is most superior beyond our imagination & there is nothing comparable to god. science and history proves torah & bibles are changed corrupted .so god Allah sent the last revelation the Quran through angel Gabriel to last prophet Muhammad and since all other revelations have changed by humanity, Allah promised to keep the Quran same until the end times. False religions lead to hell but Islam is only way to heaven. So there isn't and will not be another god besides Allah & Moses Jesus Muhammad are only prophets messengers of Allah and Islam the only true religion. So Allah & Allah's religion Islam are for forever. This is the truth and this is Islam. Thank you for reading.

Some Optional Prayers Sunnah Mu'akkadah with the five Obligatory Prayers of Islam

1097. Umm Habibah (May Allah be pleased with her) the Mother of the Believers reported: I heard the Messenger of Allah (PBUH) saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salat other than the obligatory Salat in a day and a night (to seek the Pleasure of Allah)."

[Muslim].

Commentary: Tatawwu` means to offer more Nawafil (optional prayers) on one's own after performing the Faraid (obligatory prayers). Thus, this Hadith tells us the merits of optional prayers and holds promise of (Jannah) for those who make it a practice.

1098. Ibn `Umar (May Allah be pleased with them) reported: I performed along with the Messenger of Allah (PBUH) two Rak'ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the `Isha' (night) prayer."

[Al-Bukhari and Muslim].

Commentary: There are two kinds of Nawafil which are performed before or after the obligatory prayer. Firstly, the one which were performed by the Prophet (PBUH) more frequently. According to the present Hadith, their total comes to ten Rak'ah while in other Ahadith their total is twelve or fourteen Rak'ah. They are called Sunnah Mu'akkadah or As-Sunnan Ar-Rawatib That is, the Rak'ah which are proved from the saying and practice of the Prophet (PBUH) and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such Nawafil which were not performed by the Prophet (PBUH) regularly. These are called Sunnah Ghair Mu'akkadah and are said to be Optional prayers. In any case, Nawafil have great importance in creating a special link between the worshipper and Allah, and for this reason the believers do not neglect them. But their status in Shari'ah is of Nawafil the performing of which is rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of As-Sunnan Ar-Rawatib or Mu'akkadah is that it is better to perform them at home. This was the usual practice of the Prophet (PBUH), and this is what he ordained the Muslims.

1099. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah." (While saying the same for the third time (he (PBUH) added), "It is for him who desires (to perform it)."

[Al-Bukhari and Muslim].

Commentary: The two Adhan here means Adhan and Iqamah, as has been elucidated by Imam An-Nawawi. That is, offering of two Rak'ah between Adhan and Iqamah is Mustahabb (desirable). It comes in the category of Ghair Ratiba or Ghair Mu'akkadah Nawafil. These Nawafil can be performed after the Adhan of every Salat before the congregation stands for the obligatory Salat.

Emphasis on Performing two Rak'ah Sunnah before Dawn (Fajr) Prayer

1100. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak'ah prayer before the Zuhr prayer and two Rak'ah prayers before dawn (Fajr) prayer.

[Al-Bukhari].

Commentary: This Hadith tells us the practice of the Prophet (PBUH) in respect of the four Rak'ah Sunnah of Zuhr prayers and the two of Fajr prayers. He (PBUH) used to perform both regularly. Such Rak'ah are called Sunnah Rawatib or Sunnah Mu'akkadah (compulsory prayers).

1101. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) did not attach more importance to any Nawafil prayer than the two Rak'ah of prayer before dawn (Fajr) prayer.

[Al-Bukhari and Muslim].

Commentary: This Hadith tell us about the special preparation which the Prophet (PBUH) used to make for performing the two Rak'ah of Fajr prayers.

1102. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) said, "The two Rak'ah before the dawn (Fajr) prayer are better than this world and all it contains."

[Muslim]

Another narration goes: "The two Rak'ah before the dawn (Fajr) prayer are dearer to me than the whole world."

Commentary: This Hadith tells us the merits of the two Rak'ah of Fajr prayers.

All the Ahadith mentioned above prove that the two Rak'ah of Fajr are highly meritorious, and one should not show any slackness or negligence in offering them.

1103. Abu `Abdullah Bilal bin Rabah (May Allah be pleased with him) the Mu'adhdhin of Messenger of Allah (PBUH) reported: I went to inform the Messenger of Allah (PBUH) about the time of the dawn (Fajr) prayer, and `Aishah (May Allah be pleased with her) kept me busy and began to ask me about something till the day grew bright. Then I got up and informed the Messenger of Allah (PBUH) of the time of Salat. I informed him again but he did not come out immediately to lead As-Salat. When he came out, he led As-Salat. I said to him: `Aishah (May Allah be pleased with her) kept me busy and thus diverted my attention by asking about something and the morning grew bright. You also came out late. Upon that the Messenger of Allah (PBUH) said, "I was engaged in performing two Rak'ah of Fajr prayer." Bilal (May Allah be pleased with him) said: "O Messenger of Allah! You delayed As-Salat so long as the morning grew bright." He (PBUH) replied, "Even if the morning had become brighter than it had, I would have performed two Rak'ah of prayer in an excellent manner."
[Abu Dawud].

Commentary: This Hadith also tells us about the importance of the two Rak'ah of Fajr prayers and stresses the need to perform them with full concentration.

Briefness to be Adopted in Performing the two Rak'ah Sunnah before Fajr Prayer, their time and the Surah to recite in them

1104. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to perform two Rak'ah short prayer between the Adhan (call to prayer) and the Iqamah of the dawn (Fajr) prayers.

[Al-Bukhari and Muslim]

In another narration, `Aishah (May Allah be pleased with her) said: The Messenger of Allah (PBUH) used to perform two supererogatory Rak'ah prayer of Fajr and make them so short in duration that I used to think whether he (PBUH) had recited Surat Al-Fatihah (in it) or not.

[Al-Bukhari and Muslim]

In the narration of Muslim, `Aishah (May Allah be pleased with her) said: When the Messenger of Allah (PBUH) used to hear the Adhan (of Fajr prayer) he would perform two supererogatory Rak'ah prayer and would make them short.

Commentary: "Takhfif" here means that the Prophet (PBUH) used to shorten the standing, recitation, bowing, prostration, etc., in the two Rak'ah of Fajr prayer because soon after performing them he had to lead the Fajr prayer in which he would prolong his recitation. He would also offer these two Sunnah soon after the daybreak or Adhan, which gives an idea of the preparation he made for them.

1105. Hafsa (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to perform two short Rak'ah prayer when it was dawn and the Mu'adhdhin had called Adhan (for the Fajr prayer).

[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the two Rak'ah of Fajr prayer should be performed after the daybreak not before it. One should also be brief in these two Rak'ah so that he is active and alert for performing the Fard (obligatory prayer).

1106. Ibn `Umar (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to perform his optional night prayers at night, two Rak'ah followed by two Rak'ah, and at the end he would conclude with an odd Rak'ah (Witr). Then he would perform two Rak'ah prayer before the dawn (Fajr) prayer after hearing the Adhan, and he would make them so brief as if he could hear the Iqamah being called.

[Al-Bukhari and Muslim].

Commentary: "As if he could hear the Iqamah being called" here means that he would hasten the two Rak'ah of Fajr prayer to the point that one had the impression that he was hearing the voice of Iqamah and he was making haste for fear of missing of the Salat.

This Hadith also makes the following three points:

1. The optional prayer of the night should be offered in a series of two Rak'ah.

2. One Rak'ah of Witr is also correct.

3. The Sunnah of Fajr prayer should be offered soon after the Adhan, and one should be brief in them.

1107. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) used to recite during the two Rak'ah of Fajr prayer: "Say (O Muslims): We believe in Allah and that which has been sent down to us..." (2:136) which is in Surat Al-Baqarah in the first Rak'ah and the Verse: "We believe in Allah, and bear witness that we are Muslims (i.e., we submit to Allah)." (3:52) in the second Rak'ah.

According to another narration, he (PBUH) recited from Surat Al-`Imran the Verses: "Come to a word which is just between us and you..." (3:64).

[Muslim].

Commentary: In the two Sunnah of Fajr prayer, the Prophet (PBUH) used to recite the two short Verses mentioned in this Hadith, after Surat Al-Fatihah.

1108. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) recited in the two supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak'ah], and Surat Al-Ikhlash (No. 112) [in the second Rak'ah].

[Muslim].

1109. Ibn `Umar (May Allah be pleased with them) reported: I observed the Prophet (PBUH) for one month reciting in the two supererogatory Rak'ah of the Fajr prayer Surat Al-Kafirun (No. 109) [in the first Rak'ah], and Surat Al-Ikhlash

(No. 112) [in the second Rak`ah].

[At-Tirmidhi].

Commentary: One can recite any Surah or Ayah in the two Sunnah of Fajr prayer, but if one recites the Verses mentioned in this Hadith, he will have the benefit of following the Sunnah of the Prophet (PBUH). Every Muslim should strive to follow the practice of the Prophet (PBUH) for the enrichment of his mind, soul and actions.

Sunnah of Zuhr Prayer

1113. Ibn `Umar (May Allah be pleased with them) reported: I performed with the Messenger of Allah (PBUH) two Rak`ah before and two after Zuhr prayers.

[Al-Bukhari and Muslim].

Commentary: This Hadith has already been mentioned. See Commentary on Hadith No. 1098.

1114. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) never omitted four Rak`ah supererogatory prayer before Zuhr prayers.

[Al-Bukhari].

Commentary: Some Ahadith state that he (PBUH) used to perform two Rak`ah before and two after Zuhr prayer. The present Hadith says that he used to perform four Rak`ah before Zuhr prayer. Both narrations are correct and can be followed according to conditions and circumstances.

1115. `Aishah (May Allah be pleased with her) reported: Whenever the Prophet (PBUH) stayed in my house, he would perform four Rak`ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salat. He (PBUH) would then come back and perform two Rak`ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak`ah (supererogatory prayer). When he (PBUH) had led the `Isha' prayer, he would enter the house and perform two Rak`ah (supererogatory prayer).

[Muslim]

1116. Umm Habibah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "Whoever observes the practice of performing four Rak`ah before Zuhr prayer and four after the Zuhr prayer, Allah will shield him against the Fire (of Hell).

[Abu Dawud and At-Tirmidhi].

Commentary: This Ahadith mean that a person who follows this course of practice, will die as a Muslim and will not remain in Hell for ever like the Kuffar (infidels) unless Allah has forgiven all his sins for him and would, as a result, save him from Fire altogether. That is, Almighty Allah will not let him live in Hell for ever. According to some Ahadith, the fire of Hell will not touch him, which also amounts to saying that he will not be kept in Hell for all eternity. If a Muslim is liable to punishment, his stay in Hell - for a few days or weeks or months depending on the nature of his sins - is not a contravention of such Ahadith because he will ultimately be released from Hell and brought to Jannah. "Allah will shield him against the Fire" should not be taken to mean that a Muslim will not be sent to Hell no matter what he does. If Almighty Allah does not forgive him in the very first instance, he will have to suffer the torment of Hell as long as He would like and then he will be sent to Jannah.

1117. `Abdullah bin As-Sa'ib (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to perform four Rak`ah prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time."

[At-Tirmidhi].

Commentary: The Prophet (PBUH) used to perform the four Rak`ah Sunnah of Zuhr prayer when the sun started declining. In fact, except for `Isha' prayer, he would perform every Salat at its early hours.

The phrase "the gates of heaven are opened" means that the good deeds that people do are lifted to heavens at that time.

1118. `Aishah (May Allah be pleased with her) reported: If the Prophet (PBUH) could not perform four Rak`ah before Zuhr prayer, he would perform them after it (i.e., after the obligatory prayer).

[At-Tirmidhi].

Commentary: This Hadith tells us about the preparation which the Prophet (PBUH) used to make for performing the Sunnah. Every Muslim should, therefore, make full preparation for performing Sunnah. If one is unable to perform it before the Fard prayer, then one must do it afterwards.

Sunnah of the `Asr Prayer

1119. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform four Rak`ah before the `Asr prayer, separating them with Taslim (i.e., offering blessings) on the favourite angels who are near Allah's proximity and the Muslims and the believers who come after them.

[At-Tirmidhi].

Commentary: The phrase "separating them with Taslim" means that he would perform four Rak`ah in two couplets.

1120. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "May Allah have mercy on a man who performs four Rak`ah before the `Asr prayer."

[Abu Dawud and At-Tirmidhi].

Commentary: These four Rak`ah can be performed in two couplets also, as was the practice of the Prophet (PBUH), according to the preceding Hadith. It can be performed with one Taslim also. Both forms are correct and permissible. Some scholars are of the opinion that the former method is better. `Ulama' have stated that these four

Sunnah of `Asr prayer are Ghair Mu'akkadah (optional prayers). Its importance is however evident from the fact that the Prophet (PBUH) prayed for mercy on those who performed these Sunnah.

1121. `Ali bin Abu Talib (May Allah be pleased with him) reported: The Prophet (PBUH) used to perform two Rak`ah before the `Asr prayer.

[Abu Dawud].

Commentary: We learn from this Hadith that one can also perform two Sunnah before `Asr prayer. But Sheikh Al-Albani has stated that the word "two Rak`ah" occurring in this Hadith is rare. Four Rak`ah are secure and should, therefore, be preferred.

Sunnah of the Maghrib Prayer

[In the previous chapter, the practice of the Prophet (PBUH) has been reported by `Umar and `Aishah (May Allah be pleased with them) that he (PBUH) used to perform two Rak`ah Sunnah after the obligatory Maghrib prayer].

1122. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Prophet (PBUH) said, "Perform two Rak`ah before Maghrib prayer." He (PBUH) repeated it twice; when repeating it for the third time he added: "He who may so wish."

[Al-Bukhari].

Commentary: This Salat means that the two Rak`ah are performed after the Adhan of Maghrib prayer but before the Fard Salat. This is elucidated by other Ahadith. Although this has the position of Sunnah Ghair Mu'akkadah, its importance is evident from the fact that the Prophet (PBUH) stressed it three times. Usually an order (Amr) signifies that the act is "essential" but here the decency embedded in the words "He who may so wish" has turned it to "desirable". In any case, inducement and stress of the Prophet (PBUH) on this Salat has left no room to doubt that it is desirable. Ahadith which follow lend further support to this contention.

1123. Anas (May Allah be pleased with him) reported: I saw the principal Companions of Messenger of Allah (PBUH) rushing to the pillars (of the mosque) to perform two Rak`ah prayers behind them before the Maghrib prayer.

[Al-Bukhari].

Commentary: "Rushing to the pillars" here refers to the haste which the Companions of the Prophet (PBUH) usually showed in occupying the place near the pillars to perform the two Rak`ah before Maghrib prayer. Thus, this Hadith confirms the practice of the Companions of the Prophet (PBUH) in respect of the two Rak`ah performed before Maghrib prayer.

1124. Anas (May Allah be pleased with him) reported: In the lifetime of the Messenger of Allah (PBUH), we used to perform two Rak`ah (optional prayer) after sunset before the Maghrib prayer. It was asked: "Did Messenger of Allah (PBUH) perform them?" He replied: "He saw us performing it, but he neither ordered us to perform them nor did he forbid us from doing so."

[Muslim].

Commentary: This Hadith mentions the practice of the Companions of the Prophet (PBUH) in respect of two Rak`ah performed before Maghrib prayer. They sometimes performed these Rak`ah in the presence of the Prophet (PBUH). Thus according to the narration of Anas (May Allah be pleased with him) their being in practice is proved. But this statement of Anas is according to his own knowledge, otherwise, we have already seen a Hadith in which the Prophet (PBUH) stressed the need to perform them by way of inducement. Thus, it is proved by his speech as well.

1125. Anas bin Malik (May Allah be pleased with him) reported: When we were in Al-Madinah, the moment the Mu'adhdhin finished the Adhan of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak`ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them.

[Muslim].

Commentary: This Hadith shows that it was usual with the Companions of the Prophet (PBUH) to perform two Rak`ah before Maghrib in the Prophet's mosque. But in spite of this fact these are Sunnah Ghair Mu'akkadah while the two performed after the Salat are Sunnah Mu'akkadah.

Sunnah of the 'Isha' Prayer

[Ibn `Umar (May Allah be pleased with them) has narrated that he performed two Rak`ah after the Fard prayer of `Isha' with the Prophet (PBUH). `Abdullah bin Mughaffal has narrated that the Messenger of Allah (PBUH) has said, "There is a Salat between every Takbir and Adhan."

This proves that apart from the four Rak`ah Fard, there are also two Rak`ah Sunnah of the `Isha' prayer). See Ahadith No. 1098 and 1099.

Sunnah of Friday Prayer

`Abdullah bin `Umar (May Allah be pleased with them) reported: I performed along with the Prophet (PBUH) two Rak`ah (Sunnah prayer) after the Jumu'ah prayer.

[Al-Bukhari and Muslim].

1126. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "If anyone of you performs the Friday prayer, he should perform four Rak`ah (Sunnah) after it."

[Muslim].

1127. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) would not perform any Salat (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak`ah there. [Muslim].

Commentary: In one Hadith, there is mention of four Rak`ah, while in the other it is mentioned as two Rak`ah. It can be deduced that both of these are acceptable. `Ulama' are of the opinion that one who performs them in the mosque, should perform four Rak`ah; whereas the one performing them at home, should perform two Rak`ah with one Taslim. It is better to perform them in twos as the Prophet (PBUH) is reported to have said, "Perform the Nawafil of the day and night in twos." (Al-Bukhari).

Desirability of offering Nawfil (Voluntary or Optional) Prayers at Home

1128. Zaid bin Thabit (May Allah be pleased with him) reported: The Prophet (PBUH) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat."

[Al-Bukhari and Muslim].

Commentary: This Hadith tells us that the Nawafil and Sunnah prayers should be performed at home. It goes without saying that all the Fard constituents of every Salat are to be performed in the mosque (Masjid) in congregation. The order to perform the Nawafil prayers at home shows its merits. Firstly, it saves a person from showing off, and secondly, houses are blessed due to them.

1129. Ibn `Umar (May Allah be pleased with them) reported: The Prophet (PBUH) said, "Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves."

[Al-Bukhari and Muslim].

Commentary: "Observe part of the Salat (prayers) in your homes" here means Nawafil and Sunnah. The houses in which Nawafil are not performed are like graveyards. Such houses are like graves which have no scope for action and worship and are thus deprived of their reward, which is a great deprivation indeed.

1130. Jabir (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)."

[Muslim].

Commentary: This Hadith has the same message which is conveyed by the preceding Ahadith namely that the Fard Salat should be performed in the Masjid (mosque) while some of the supererogatory, optional and voluntary prayers should be performed at home.

1131. `Umar bin `Ata reported that Nafi` bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu`awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu`awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah (PBUH) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place."

[Muslim].

Commentary: "Maqsurah" was an enclosure in a mosque or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to perform their prayers in congregation, they would occupy this place. The word "Friday" (Jumu`ah) has been mentioned here because of the incident reported in it, otherwise, this order applies to every Salat and is not restricted to Jumu`ah alone. There is a standing order that one must separate the Fard and the Sunnah of a Salat by some means, like thikr, conversation, changing place of the Salat, going out of the Masjid, etc.

First Amendment: FREEDOM OF SPEECH!

The only reason Israel belongs to the Jews now is because the Torah or Old Testament says God gave Israel to the Jews. And both Christians and Jews believe in this bible and they also believe they are the chosen people. so they have driven the Muslims out of their homes & lands & gave it to the Jews. Which is the main reason why the terrorists attacked America on 9/11? The terrorist have said their reason for this was the American support for creating Israel and continuing their support even when the Jews were bombing the schools, hospitals, homes of Palestine.

Nothing justifies terrorism or revenge and Islam had nothing to do with 9/11. It was an act of the evil of the human nature which is to seek revenge. After 9/11 revenge was the cause of war on Afghanistan & greed for oil was the cause of war on Iraq so the weapons of master destruction / nuclear weapon whatever they said Iraq has before the war was never found because it was only a false accusation and propaganda only.

According to the Quran if someone suicide that person will go to hell forever. The Glorious Qur'an says: "...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom." [Al-Qur'an 6:151]

If the Torah/ Old Testament had never said that god gave Israel to the Jews then Christians & Jews have never formed Israel. And if Israel had not formed by the Jews and Christians then the Muslims of Israel didn't have to lose their homes and lands .If these had never happened the some group of Ignorant Muslim terrorists were not going to cause 9/11 ever! It's the most disgusting act of evil which has been done in the history of mankind. But it was an act of revenge & Islam is against revenge .Islam teaches to forgive because the prophet Muhammad said if people forgive others god will forgive the people who will forgive others. Some people were burning some birds but the prophet Muhammad (pbuh) told them not to burn them because only god has the right to burn someone & which is in hell. So Islam is completely a religion 100% against terrorism because it's a religion of peace & mercy.

So the bible is the only reason why Jews and Christians believe they are the chosen people & they created the current Israel for Jews and drove the Muslims out of their lands & homes because bible says God gave Israel to the Jews. And even the terrorist said this was the reason for 9/11.if the bible didn't have these crazy things the Israel would never had formed.so if the bible didn't have existed the 9/11 would never had happened .so the bottom line is the only reason 9/11 happened is because of the bible and Islam had nothing to do with it. 9/11 was an act of revenge and Islam is a religion of forgiveness so, revenge is not a part of Islam. Islam is the religion of peace and mercy.

**Why Christianity and Judaism are corrupted and why their holy books are written by men?
Proof that their books have changed because these can't be words of a loving God!**

He got drunk and impregnated his virgin daughters. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. Genesis 19:32-36

Religious tolerant:

Deuteronomy 13:6-10

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die.

2 Chronicles 15:13

Whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

And Moses said unto them, Have ye saved all the women alive? ... Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. -- Numbers 31:15-18

APOSTASY: " . . neither shall thine eye pity him (the apostate), neither shalt thou spare him, neither shalt thou conceal him: "But thou shalt SURELY KILL HIM: thine hand shall be first upon him TO PUT HIM TO DEATH . . .DEUTERONOMY I 3 -8 9

I am not saying all Christians or Jews are bad because there are many good Jews and Christians who don't follow the words of the bible or torah and are very good people but I do believe the bible is the root of many evil actions done on earth.

Let me give some examples which I have arranged even though some people will deny but still facts remains facts whether they like it or not!

Crusades, holocaust, some priests rape children inside the churches; some Christian leaders dropped a nuclear bomb on japan. Or they did these horrible acts like these: George W. Bush Jr. - Christian, Turned Iraq war into a religious war by saying "god told him to invade Iraq", increase taxes on the middle class and poor, cut taxes for the rich

Nazism – Christians Adolph Hitler - Christian/Catholic Newt Gingrich – Christian Inquisitions - Christian Ugandan Christians Salem Witch burnings – Christian Waco Texas – Christian Jones Town - Christian San Diego Heaven's Gate – Christian Serbians – Christian Skin Heads - Christians IRA (Irish Republican Army) – Christian Iron Guard – Christian Westboro Baptist church – Christians Christian Tsarist Russia – Christian The Crusades - Christian & Catholic The Troubles - Catholic & Christian The Holocaust - Catholic & Christian The Book burnings - Catholic & Christian The heretic burnings – Christian Backing of the institution of slavery!!!!----

I don't blame Jews and Christians for what they have been doing from the past till now but I do blame it's the fault of their religions!

So the bible is responsible for many evil acts done in our world and creating Israel was just 1 of them which caused 9/11. The bottom line is the words of the bible are the main cause of 9/11 if the bible didn't have existed the current Israel never had formed and so as 9/11 would not have happened. 9/11 and the current Israel are both results of the words of the old testament /Torah/Bible.

BY MR.FAISAL FAHIM

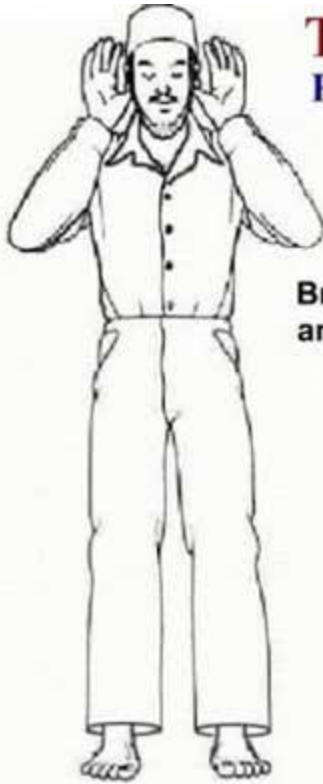
1 of The most recommended book of MR.FAISAL IS (**"The Bible, the Qu'ran and Science: The Holy Scriptures Examined in the Light of Modern Knowledge: 4 books in 1"**) **Authored by Mr. Faisal Fahim, Dr. Maurice Bucaille, Dr. Zakir Naik.**
AND IT'S AVAILABLE ON AMAZON, www.barnesandnoble.com, www.createpace.com/4459947

Message from the author: My intention is not to criticize any one's beliefs. It's okay to agree or disagree with my book. This entire book is not totally written by me. It is based on a research project done by me. The book is as the title goes. The information is arranged & organized by me & all sources of all documents or information is mentioned inside the book. Purpose of my book is to share the knowledge which is available in many sources & I have mentioned them in the book. Hope you enjoy & share my book. "The greatest creation of god is us. The true race of us the 1 & only us, all of us the mankind simply 1 race of humanity. Love is the only antidote of hate. So, love, peace & God bless for all. Knowledge is not only power but it is indeed freedom to speak out the truth of an existence and I will share it to set it free. Thank you for reading.

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!! So he is not part of any creation again he is not a creation & has no partners no father, mother, daughter, son, brother, sister, wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace & heaven). Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400 years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400 years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying. You should do research on bible, Quran & science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive & after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human & Muslim. Quran is the only accurate 100% words of god & word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham, Noah, Moses, Jesus & Muhammad because it's the only true religion from God Allah.



TAKBEERAT

Posture 1

Instructions:

Bring hands, palms open, up to ears,
and place thumbs behind earlobes, and say

اللَّهُ أَكْبَرُ

Allah-o-Akbar

Allah is the Greatest



AL-QAYYAM

Posture 2

Recitation:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

SUBHÁNA-KALLÁH-HUM-MA WA BI-HAMDIKA,
WATABÁRAKAS-MUKA WATA'ÁLÁ JADDUKA,
WA-LÁ ILÁHA GHAÍRUK

O Allah, Glorified, praise-worthy.
and blessed is Thy Name and exalted Thy Majesty.
and there is no deity worthy of worship except thee.



AL-QAYYAM

Recitation:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'Ú-DHU-BIL-LÁ-HI MINASHAITÁNIR RAJÍM

I seek refuge in Allah for the rejected Satan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILÁHIR RAHMÁNIR RAHÍM

In the Name of Allah, the Beneficent, the Merciful

After this recite the opening Surah, Al-Fátihah:

Recitation:

ALHAMDU LIL-LÁHI RAB-BIL 'ÁLAMÍN

Praise be to Allah, Lord of the worlds

AR-RAHMÁ-NIR RAHÍM

The Beneficent, the Merciful

MÁLIKI YAU-MID-DÍN

Master of the Day of Judgement

IYYÁ-KA N'ABUDU WA-IYYÁKA NASTA'ÍN

Thee alone we worship and to thee alone we turn for help

IHDI-NAS-SIRÁ-TAL MUSTAQÍM

Guide us in the straight path

SIRÁ TAL-LADHÍNA AN-'AMTA 'ALÁIHIM

The path of those whom You favored

GHAIR-IL MAGHDUBI 'ALÁIHIM

and who did not deserve Thy anger.

WALAD-DÁL-LIN (AMIN)

Or went astray.

Recite any other surah now

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

Recitation:

Recite this Surah or Any other Surah

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

QUL HOWALLAHU AHAD. ALLAAHUS-SAMAD

Say: He is God, The One and The Only. God, the Eternal, Absolute;

LAM YALID; WA LAM YOOLAD

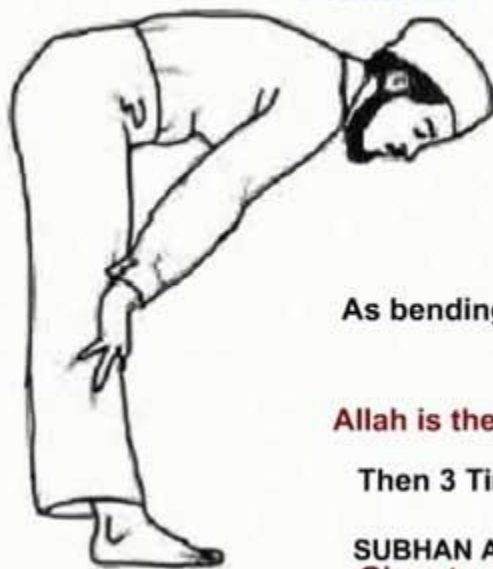
He begetteth not, Nor is He begotten;

WA LAM YAKULLAHOO KUFUWAN AHAD

And there is none Like unto Him.

RUKU

Posture 3



Instructions:

Bend down at waist, placing palms of hands with fingers spread over knees. Back is parallel to ground, such that if a glass of water were on the back, it would not spill. Eyes looking down, directly ahead.

As bending at the waist, recite

Allah is the Greatest

Then 3 Times

SUBHAN A RABBIYAL AZEEM
Glory to my Lord, the reatest

اللَّهُ أَكْبَرُ
سُبْحَانَ رَبِّيَ الْعَظِيمِ



QAYYAM

Posture 4

Instructions:

While rising from the bending position of Ruku', recite

SAMI 'ALLÁHU LIMAN HAMIDAH
Allah has heard all who praise Him

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

RAB-BANÁ LAKAL HAMD
Our Lord: Praise be to Thee
Then return to standing position, arms at side

رَبَّنَا لَكَ الْعَمْدُ

Recitation

ALLÁH AKBAR
Allah is the greatest

اللَّهُ أَكْبَرُ

and move to next position

SAJJDAH

Posture 5



Instructions:

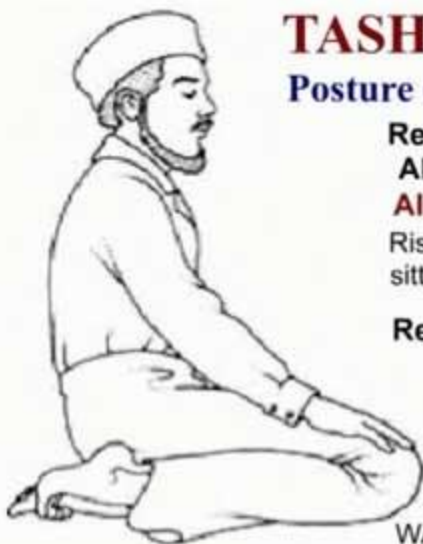
Go down to a kneeling position by placing both hands on knees, lowering oneself slowly and easily onto knees, then touch the head upon the ground so that the following seven body parts are in contact: forehead, two palms, two knees, toes of both feet

Recitation

Recite 3 Times

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHÁNA RÁB-BI-YAL A'ALÁ
Glory to my Lord, the most high



TASHAHHUD

Posture 6

Reciting
ALLÁH AKBAR
Allah is the greatest

Rise from the SAJJDAH position, and assume the sitting posture shown to the left.

Recitation

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي
وَعَافِنِي وَارْفَعْنِي وَاجْبُرْنِي وَارْزُقْنِي

ALLAAHUM MAGH-FIRLEE WARHAM-NEE WAHDI-NEE
WA 'AFI-NEE WARFA'NEE WAJ-BUR-NEE WAR-ZUQ-NEE

Then recite

ALLÁH AKBAR
Allah is the greatest

And then assume SAJJDAH position once more

اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ

SAJJDAH

Posture 7



Instructions:

Go down to a kneeling position by placing both hands on knees, lowering oneself slowly and easily onto knees, then touch the head upon the ground so that the following seven body parts are in contact: forehead, two palms, two knees, toes of both feet

Recitation

Recite 3 Times

سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBHÁNA RÁB-BI-YAL A'ALÁ
Glory to my Lord, the most high

QUOOD

Posture 8

Instructions:

If the required number of Rakats is but two, the Salat would proceed to the next recitation

Recitation



التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

QUOOD

Posture 8

Recitation

AT-TAHI-YÁTU LIL-LÁHI WAS-SALAWÁTU WAT-TAY-YIBÁTU.

All prayers and worship through words, action and sanctity are for Allah only.

AS-SALÁMU 'ALAIKA AY-YUHAN-NABIY-YU.

Peace be on you, O Prophet.

WARAHMATUL-LÁHI WABARAKÁTUH.

And Mercy of Allah and His blessings.

AS-SALÁMU 'ALAINÁ WA'ALÁ 'IBÁDIL-LÁHIS-SÁLIHÍN.

Peace be on us and on those who are righteous servants of Allah.

ASH-HADU AL-LÁ ILÁHA IL-LAL-LAHÚ.

I bear witness to the fact that there is no deity but Allah.

WA-ASH-HADU AN-NA MUHAMMADAN 'ABDUHU WARASÚLUH

I bear witness that Muhammad is His slave and messenger

Instructions:

In the three raka'át (i.e. Maghrib) or four raka'át (Like Zuhr, 'Asr and 'Ishá) Saláh you stand up for the remaining raka'át after Tashahhud. On the other hand if it is two raka'át (Fajr) Saláh, keep sitting and after this recite Darud (blessing for the Prophet) in these words:



QUOOD

Posture 8

Recitation



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ ط

AL-LÁHUM-MA SAL-LI 'ALÁ MUHAMMAD-IW WA 'ALÁ ÁLI MUHAMMADIN

O Alláh, exalt Muhammad and the followers of Muhammad

KAMÁ SAL-LAITA 'ALÁ IBRÁHÍMA WA'ALÁ ÁLI IBRÁHÍMA

As thou did exalt Ibrahim and his followers

IN-NAKA HAMÍDUM-MAJEED

Thou art the praised, the Glorious

QUOOD

Posture 8

Recitation



اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ ط

AL-LÁHUM-MA BÁRIK 'ALÁ MUHAMMAD-IW

O Alláh, bless Muhammad

WA 'ALÁ ÁLI MUHAMMADIN

and his followers

KAMÁBÁRAKTA 'ALÁ IBRÁHÍMA WA 'ALÁ ÁLI IBRÁHÍMA

as Thou has blest Ibrahim and his followers

IN-NAKA HAMÍDUM-MAJEED

Thou art the Praised, The Glorious

QUOOD

Posture 8

Recitation



رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
رَبَّنَا وَتَقَبَّلْ دُعَاءَ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

O Lord! Make me one who establishes regular Prayer,
and also (raise such) among my offspring
O our Lord! and accept thou my Prayer
O Lord! cover (us) with Thy forgiveness - me, my parents and all believers,
on they Day that the Reckoning will be established

Posture 9



Instructions:

Now turn your face to the right saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ط

AS-SALÁMU 'ALAIKUM WA-RAHMATUL-LÁH

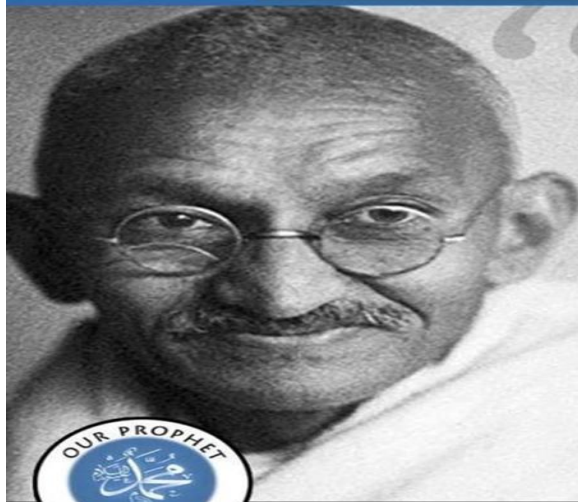
Peace be on you and Allah's blessings.

Now turn your face to the left saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ط

AS-SALÁMU 'ALAIKUM WA-RAHMATUL-LÁH

Peace be on you and Allah's blessings.



I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life.

Mahatma Gandhi

Conclusion of the entire book : He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it,"Be",and it is. Al-Quran.

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists. Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3. The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:

4. That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5. But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6. And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth

or in the heavens. 6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.

{Surah Baqarah Quran}284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE NOT ALL KNOWN.THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL, LAST BOOK OF THE TRUE1GOD LORD ALLAH.)

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided."[Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said:"If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406).Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran

Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran

And I have sent you only as a giver of good news and as a warner. 25.56

Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers."(Quran, al-Baqarah:

159) **Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".**

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

Information arranged and organized by MR.FAISAL FAHIM

Christianity teaches god is 3in1 and Jesus is son of god which makes it a polytheist religion similar to Hinduism since they believe god is 3million 33 thousand 300 in 1.And Christianity worships a man called Jesus just like Buddhists worship a man called Buddha. Since Mariam is mother of Jesus and the father and son are 1 then Maryam is also the mother of god the father so Christianity is simply not logical and a false man made religion. Judaism believes in 1 god but you have to born from a Jew to be a Jew so it makes no sense because true religion of god should be for the whole of humanity not for just a group of people!. Some Jews don't even believe in heaven or hell. Torah teaches the earth has pillars corners which is false. True religion should teach it's for the whole of humanity so any race of people or any 1 can convert to it and it should teach god is only 1in1 and has no partners and Islam is the only religion which is for every1 who wants to convert its not Judaism and Islam also teaches god is simply and only 1 not 3in1. The holy ghost was no god maybe peter and Paul were possessed by Satan and thought it was god and called it holy ghost.so following the false illogical religions is like following the Satan and the ultimate goal of Satan is to take humankind towards hell & make people associate false partners with god like holy spirit etc. Torah and Bible are full of errors and god never errors only Satan and humans errors. Arabic Quran has no errors but translations and printings can have errors. Muhammad received the Quran through angel Gabriel from god. Quran is the last final revelation from god to Prophet Muhammad the last final seal of prophets. He received

the Quran which completed the religion of god and with Quran all other previous holy books were cancelled by god and Quran is the only book to be followed and Islam is the complete religion from god for the whole of humanity. Since Judaism teaches there is no heaven or hell it clears that their holy books have been changed they are corrupted & are full of errors so it is a man-made religion. Islam tells god created this world for humans & humans are created for akhirat which refers to heaven & hell. Sins lead us to hell and praying, worshipping leads us to rewards & heaven. Christianity teaches god is 3in1 & their gods are 1god the father, 2 god Jesus the son of god, 3 the holy ghost or spirit so Christianity is simply a polytheist religion. All these makes it clear that Judaism & Christianity have been changed & are corrupted so they have errors & they are false man made religions. Islam is the only religion which is for whole of humanity & teaches in 1 god only & believes in hell & heaven in the same time & says to hope and pray for going to heaven. So Islam is the final & complete religion of God and all other religions such as Christianity & Judaism are incomplete false man made changed, corrupted religions with errors. The original torah and bible don't exist anymore & Allah will protect the Quran until the Day of Judgment. So there is no other god except 1 Allah alone and Moses, Jesus and Muhammad are only prophets and messengers of god.

This book is like a little dictionary. Please share the book and the knowledge of the book. If you read this book please pray for me to Allah to give me the best Jannah/heaven. Thank you and may Allah give you best Jannah/heaven too. Ameen.

Sincerely, (Faisal Fahim)

Was Jesus Sent to be Crucified

{by Ahmed Deedat}

One of the fundamental beliefs of Christianity is that Jesus had died and allowed for the shedding of his blood for the sake of granting forgiveness to people. In other words Jesus had died on the cross as a sacrifice for our sins. Let us investigate this topic from the Bible, and find out whether Jesus :was sent to be crucified or that he was crucified Willingness of Jesus Christ to Die for Our Sins 1 Peter and the two sons of Zebedee were with Jesus Christ before the elders of the people and the chief priests came to take him to crucify him. Jesus at this point talked to Peter and the two sons of Zebedee as in Matthew 26:38 "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Then Jesus went a little further way from them and prayed to God as in Matthew 26:39 "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as ".thou wilt It is very clear from the above verse in Matthew 26:39 that Jesus had no intention of dying. In this verse it is shown that Jesus was praying strongly (Matthew mentions that Jesus repeated these prayer three time) to have this death removed from him. Had Jesus Christ been sent to be crucified he would not have hesitated to be killed at all. When I relate this to my Christian brothers, they tell me that this hesitation comes from the flesh side of him (in other words he was tempted), and that his soul which is godly does not have this hesitation at all. When we look at Matthew 26:38 we see that Jesus is contradicting this idea by saying, "My soul is exceeding sorrowful, even unto death." (Matthew 26:38). He himself says that it really his soul that is hesitating and not his body. These are .Jesus' own words :God Answered the prayers of Jesus Christ .2 After Jesus made the above mentioned prayer he was answered by God according to Hebrews 5:7 "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." These words clearly show that when Jesus was praying strongly to God, God would grant him his request. The word "heard in that he feared" (Hebrews 5:7) mean that God granted him what he requested. So the above verse shows that when Jesus asked of God to "let this cup pass .from" (Matthew 26:39) him, God respond to his prayer and saved him from death or crucifixion :The Post Crucifixion Prophetied Events never happened .3 When the people were asking Jesus Christ if he was going to show them a sign, He replied by saying that the only sign that they should expect is the sign of Jonas. Jesus also made sure to specify :what exactly this sign was. The details are shown in the following verses Matthew 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we .would see a sign from thee Matthew 12:39 But he answered and said unto them, An evil and adulterous generation seeketh :after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the .Son of man be three days and three nights in the heart of the earth Jesus here emphasized what will happen to him by specifically saying that he will be like Jonas in terms of the number of days and nights he will be in the heart of the earth, " For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three .nights in the heart of the earth." (Matthew 12:40). Now let us see if this prophecy came to pass Jesus was crucified on Friday, this is certainly known

among all Christians, and that is the reason for calling that Friday by "Good Friday". Jesus was buried on Friday night. Now let us start :counting .Friday night Jesus was buried. This is night number 1.1 .Saturday day Jesus was still in the grave. This is day number 1.2 .Saturday night Jesus was still in the grave. This is night number 2.3 Mary Magdalene, very early in the morning before sun rise and after the Sabbath (Saturday), went :to the see Jesus, and he was not there. The following verses relate this event Mark 16:1 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, .and Salome, had bought sweet spices, that they might come and anoint him Mark 16:2 And very early in the morning the first day of the week, they came unto the sepulchre .at the rising of the sun Mark 16:3 And they said among themselves, Who shall roll us away the stone from the door of ?the sepulchre .Mark 16:4 And when they looked, they saw that the stone was rolled away: for it was very great Mark 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, .clothed in a long white garment; and they were affrighted Mark 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was .crucified: he is risen; he is not here: behold the place where they laid him The number of days and nights that Jesus had spent in the heart of the earth is 1 day and 2 nights. This clearly challenges what Jesus had prophesied. When I tell this to my Christian brothers, some of them responded by saying that what Jesus wanted to really say was that he will be gone for a while, and not that he will be in the heart of the earth for three days and three nights. This is clearly not the case. Had Jesus meant that, he would have said it, but it is clear that he wanted the people to know that this was a sign (miracle) and that it will be like Joans' sign, and that he will be in the .heart of the earth for three days and three nights. These were his own words ?Why Would Jesus Have to Die on the Cross According to the Christian doctrine, Jesus died on the cross as a sacrifice for our sins. The idea here is that every human is born with sins, or that all humans will sin, and therefore it was necessary that someone as pure as Jesus would be the crucified to nullify these sins. The question is; why does anyone have to die for our sins when God, the All-Merciful, could as easily give us forgiveness if we ask for it? Isn't God the one who makes the rules? Why does He have to make someone suffer for our sins or for someone else's sins? Isn't that unjust of Him? According to the Bible the way to :redemption could be obtained without the need for sacrifice. The Bible says Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be .upon him, and the wickedness of the wicked shall be upon him Ezekiel 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all .my statutes, and do that which is lawful and right, he shall surely live, he shall not die Clearly the soul that sins shall die. Clearly that no one shall bear the iniquity (sins) of others. So Jesus cannot bear the sins of others either. If one is righteous then it shall be upon him, and if one commits a sin then it shall be upon him, and not on Jesus. Finally, the way to repentance and .forgiveness is by turning from all sins, doing what is right, and keeping the commandments Also we see the same message given by Solomon. He says in the book of Ecclesiastes 12:13 "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." This is the whole message, and this is the conclusion of messages. It is .that one should fear God, and keep the commandments, and nothing else Again in 2 Chronicles 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This clearly states that to seek forgiveness from .God we have to humble ourselves, pray and seek God, and turn away from wickedness Finally the Bible says in Samuel 15:22 "And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." This clearly states that obeying God is better that sacrifice whether this sacrifice is of objects, animals, or humans, or any other type. What God likes is for us to heed and obey Him, and if that is what God likes then it is not of Him to come later and change his mind, and change his ways. God says in the Holy Quran, "Verily God is All- .)Knowing, All-Wise" (Ch 9: Vr 28 Now that we have seen this, Christians say that Jesus has changed some of these laws. Let's look at what Jesus says. In Matthew 5:17 "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Jesus clearly states that he was not sent to abolish the law, the law of which had already existed. So what is mentioned above cannot be discounted. Then Jesus continues to say, in Matthew 5:18 and 19 "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Jesus here states that not even as much as a dot (tittle) shall not pass from the law. Every thing is kept the way it was. That is why the previous laws cannot be removed or discarded, and those who willfully change these laws "he shall be called the least in the ".kingdom of heaven

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